

# THE SPIRIT OF MISSIONS.

VOL. LX.

DECEMBER, 1895.

NO. 12.

## ADVENT AND EPIPHANY APPEAL, 1895-1896.

A GREAT cry comes up from every portion of our Domestic and Foreign field which may be voiced in this way : Give us more Bishops to lead, to plant, to lay foundations ; give us more godly Priests to carry the message of redeeming love to the thousands in our own land who are perishing for lack of knowledge of the truth, and to the millions in heathen lands who know not God ; give us consecrated women to nurse the sick, teach the ignorant, bring back the erring, and sanctify humanity everywhere ; give us more, and more efficient, agencies for Christian education, benevolence, and mercy ; give us the means necessary to sustain the workers in the field and to enlarge our missionary operations.

In addition to this, a pathetic appeal strikes the ear from the perishing Red men : " We are fading away like the snow-wreath in the spring-time, like the buffalo before the advancing hunters, like the seals in Behring's sea. If you can do anything to save the remnant of our tribes, do it ere it be too late ; you have taken our lands, destroyed our forests, banished our wild animals, reduced us to subjection : leave us not also to perish in our heathen blindness."

A dark cloud covers all our fair Southland, where some seven millions or more of Black men hold out their emancipated hands and say : " You have made us citizens ; qualify us for the performance of the duties you have laid upon us, and for the right use of the privileges you have brought within our reach ; save us from the superstition and false morals which are our hereditary portion." From the thousands of Chinese, the Swedes, the Italians, the " submerged tenth " in our great cities, the multitude of laborers, skilled and unskilled, the struggling masses of our population everywhere, the call re-echoes : " Give us of your stronger faith, your brighter hope, your love eternal."

In view of this state of facts, we issue our Advent and Epiphany Appeal with devout thanksgiving to Almighty God for the opportunities afforded us by His providence. Never has the Church shown a more noble realization of her Divine mission to the world than at the General Convention just closed. Her conquest of the world can best be effected through the increase of the Episcopate. By this means new places can be reached, the laymen therein first be taught and then made useful co-workers, and finally fit persons among them be selected and advanced to the Ministry of the Word and Sacraments.

The creation of three new missionary jurisdictions, the election of a Missionary Bishop for Alaska, the consent given for the organization of five new dioceses in the Domestic field, and the recommendation that a much larger sum should be given to work among the Negroes than at any previous period,



all go to show how thoroughly the convention appreciated the mission of the Church to the nation and the duties and privileges involved therein. We rejoice in this recognition of our position and responsibilities. We congratulate our brethren of the clergy and laity because the great council of the Church, sitting as a Board of Missions, has thus seen her Catholic position and recognized the claim of the nation upon her as the conservator of public peace and purity.

The late persecutions in China demand fresh efforts and fresh sacrifices. The religion of the Crucified must not shrink in the persons of His followers from additional manifestations of faith and patience in this hour of rebuke and sorrow. The victorious Japanese afford new facilities of travel to all missionaries and receive with cordial welcome the bearers of our message of good-will. An open door in Africa invites new missionaries, not only to take the place of the lamented and revered Mrs. Brierley, but to occupy fresh fields now easy of access. The report of the Bishop of Haiti presents forcibly the claims of that interesting island upon our sympathy and aid.

Thus at home and abroad the mission field is white to the harvest. The call comes from all sorts and conditions of men to the Catholic Church, which knows no distinction of race, class, or previous condition of servitude.

It now becomes the duty of the Board of Managers, to whom has been entrusted the execution of the Church's missionary work, both new and old, to urge upon our parishes the imperative need of larger offerings for the accomplishment of this larger work. We earnestly call upon all congregations, large and small, to take offerings—

For Domestic Missions early in the Advent season, and

For Foreign Missions early in the Epiphany season.

**BRETHREN OF THE CLERGY:** It is not possible to carry on the work committed to us unless each soldier in our little army be filled with the Spirit of the Master and determined to do his full duty in that portion of the field entrusted to his care. It ought to be the ambition of every Priest to see his parish represented upon the roll of honor. Preach about missions; pray for missions; support missions; love missions. Do your duty to missions heartily, earnestly, systematically, faithfully, and without delay. Your own work will prosper as your zeal for missions glows and burns. Carry the living fire of missionary enthusiasm into your pulpits and the souls of your congregations will gleam with heavenly light and bless the communities in which you live.

**BRETHREN OF THE LAITY:** We appeal to you as statesmen who are deeply interested in the progress and prosperity of the nation. We would remind you that "righteousness exalteth a nation, but sin is a reproach to any people." Religion is the foundation of morals. "Pure religion and undefiled" is at once the fountain and measure of charity. A wise and patriotic government can only be carried on by statesmen whose principles are pervaded by the sanctions of religion. But how shall religion be brought to bear upon the masses of ignorant voters unless missionary agencies for their education in pure morals be put into operation and liberally maintained? Will these people provide such teachers for themselves? Will the state supply them? We all know the answer.



The Church with the Magna Charta of human liberty in one hand and the everlasting Gospel teaching human responsibility and brotherhood in the other is the only agent for the accomplishment of this high purpose.

WE APPEAL TO YOU AS CHRISTIANS: Has the power of redeeming love brought life and immortality to light in your own hearts? Has the grace of God that bringeth salvation unto all men appeared within your own souls with healing power? If so, no argument will be needed to persuade you to generous action. You will gladly and cheerfully give of your means and personal service to extend to those sitting in darkness and the shadow of death, the privileges which have so richly blessed yourselves.

WE APPEAL TO YOU AS CHURCHMEN: You know the magnitude of the work laid out for the current year. You know that it cannot be accomplished without the hearty co-operation of all, both clergy and laity. You know that the growth and promise of the work make larger demands upon your generosity than heretofore. You know that the honor of the Church is the honor of her Lord, and that both are bound up indissolubly with your liberality and gifts. More words seem unnecessary. As statesmen, as Christians, as Churchmen, we appeal to you by the tender mercies of our God to aid us generously and now, in this holy work of extending the Redeemer's Kingdom in the world.

ALEX. C. GARRETT,	} <i>Special Committee.</i>
DAVID H. GREER,	
ELIHU CHAUNCEY,	

CHURCH MISSIONS HOUSE,  
Fourth Avenue and Twenty-second Street.  
NEW YORK, Advent, 1895.

N. B.—The Board of Managers has extended the appropriation for *three months only*, i.e., from December 1st, 1895, to March 1st, 1896, for the reason that it cannot proceed further until the Church by contribution shall have made it possible to extend the appropriations to the end of the fiscal year, September 1st, 1896. Meanwhile the Bishops and missionaries must be in uncertainty and under anxiety.

## REPORT ON THE BOARD OF MANAGERS' REPORT

MADE TO THE BOARD OF MISSIONS AT MINNEAPOLIS.

YOUR committee, to whom was referred the report of the Board of Managers to the Board of Missions, together with the annual reports of the same Board to the Missionary Council of the years 1893 and 1894, and the annual reports upon Foreign and Domestic Missions, the annual report of the Treasurer, of the several Missionary Bishops, and of recognized auxiliaries, respectfully present the following report:

We would first of all call upon the Board of Missions devoutly to recognize the good providence of God in the most encouraging results of the missionary work during the three years just ended, and in the present financial condition of the Society. These results are abundantly set forth in the printed documents which have been furnished to



the Board of Missions by its Board of Managers. We feel that we need not rehearse in your hearing the statistics which declare them; and alas! we cannot portray the spiritual progress which is manifested in the ringing tones of our missionary leaders as they recount what "God hath done by them," and call upon the Church for larger offerings of men and of money that the good work may not be stayed. But we must call attention to certain features of our present condition, to certain attainments of the past triennium, that together we may thank God and take courage.

(1) For seventy years the Domestic and Foreign Missionary Society had no permanent abiding place, but was a tenant of not over-commodious quarters for its officers, and dependent upon the courtesy of the great American Bible Society for a hall in which its managers should meet. Worse still, during the same period, there was no visible declaration in our great metropolis that the Church is first and chief a missionary society, whereof every baptized person is a member. Thanks to God's goodness, thanks to the liberality of beneficent Churchmen and Churchwomen, thanks largely to the faithfulness, the diligence, the persistency of our most excellent General Secretary, this state of things no longer exists. On the first day of January, 1894, the officers of the Society took possession of their new and beautiful home, and on St. Paul's Day, the day of the great missionary, the house was solemnly dedicated to its sacred uses, and the Church Missions House, a stately, dignified and fitting structure, proclaims to the wayfarers of the crowded avenue the fact that the Protestant Episcopal Church is busy with the work it was constituted to do.

Better still, the report of the Board informs us that payment for the site and the building was completed "without incurring expense for the Society" and "without trespassing upon its funds, or interfering in any way with the receipts for the current work of missions." "Not a dollar which was intended for missions has gone into this enterprise, not even a temporary loan was taken from the mission funds for the purpose. It is a clear gift to the Church to serve the cause of missions." Beautifully appointed in every particular, it furnishes a fitting workshop for all our missionary agencies, including that mightiest of all, the united prayer of the workmen to the Author and the Finisher. The adornments of the exterior, the symbolic figure of faith upholding the cross which should crown the gable, and the statues of our pioneer fathers, which the architect designed to surmount the portal, are yet lacking. Who will provide these memorials of the men of our earliest days, this inspiring cross of stone to be the banner upon our walls? To set up this cross as a memorial of Dr. Twing, our great Missionary Secretary, there is already in hand one hundred dollars, the gift of one who loved him best. Who will complete the amount necessary? But though these be wanting, thank God no mortgage debt stands in their place, a threatening and a burden. The Missions House is a *clear* gift to the Society.

(2) Again, the committee call upon the Board of Missions to praise God that the year, and so the triennium, is ended without deficit. Because, as we dare believe, of the increasing stringency in the money market, because so few of our people had been prospered in the two years next preceding that which is now current, in March last it was manifest to the Board of Managers that at least \$100,000 must be poured into our missionary treasury if the year and the triennium should end on September 1st with all the obligations paid. The venerable Presiding Bishop was accordingly asked to appeal to the Church to make up this threatened deficiency, and the answer came quick and from many voices: "Of that Thou hast given me, though the gift was in years long past, of that gift I now give unto Thee"—and the missionaries were paid.

(3) Further still, the committee call upon the Board of Missions to praise God that notwithstanding our people have grown poorer in this world's goods in the three years now ended, yet the amount by them contributed to the work of the Lord in the extension of His Church has steadily increased. The whole amount received for missions in the



year ending September 1st, 1893, was \$356,246.55; for the year ending September 1st, 1894, \$370,174.05, and for the year just ended, September 1st, 1895, \$443,813.23—in the three years, \$1,172,233.83.

(4) And further still, let us praise God that we may believe that this increase in the amount contributed is to be credited to a larger number of contributors than ever before, because we are informed by the Board of Managers that during the past year 3,506 parishes and missions—the largest number ever reported—have contributed to the work of the Society.

(5) And finally, perhaps—if indeed a doubt should characterize the statement—perhaps the splendid devotion of the women of the Church of whose organized work another committee has the privilege to speak to you, is one mighty cause under God of this increase in the devotions of the whole body of the faithful. Your committee look back to the day when our fathers, fearful and yet faithful, announced the great principle that the Church is the missionary society; when “the number of the names together was but an hundred and twenty”; and give loud thanks and praise that now a great multitude hath come up to the help of the Lord.

And yet straightway your committee must turn your thoughts from the past to the future, from the victories won to the fiercer battle before you, from the paltry possessions gained to the very much land that remains to be possessed—and, alas! to the insufficiency of our resources in men and in material for this conquest. Your committee bid you recall the words of the Bishops of Tokyo and of Shanghai, as they pleaded before you not many days ago for men to come and help them. We bid you consider the startling fact, that you may count upon the fingers of a hand the men who in the past year have offered themselves for the work of Foreign Missions in our Church. And we ask you to consider the question why such is our condition. We will not believe that there is not faith in the young Churchmen of to-day as burning and as pure as animated the souls of the men who founded our Foreign Missions. We will not believe that our young men are appalled by the thought of separation from home and loved ones, or are affrighted by the story of privation and, it may be, persecution and death, as the possible reward of the missionary to the heathen. Nay, we believe that the opportunity of self-sacrifice is as attractive now as ever before, to the man who has given himself to the Prince “made perfect through suffering.” We believe that the forlorn hope of the Church calls now as ever with constraining voice to the heroic hearts of young Christian men. And equally are your committee unwilling to believe that in 2,000 of the parishes and missions of this Church there are nor men, nor women, able and willing to contribute one cent to the cause of missions. Perhaps, we venture to suggest, perhaps the apathy which withholds the money and that which withholds personal service is the same, and is due not always to the lack of the love of Christ, but to the lack of knowledge of the work that is being done by His command, by His body, the Church. Ignorance of missions is the sufficient explanation of unconcern about missions. News of the battle is the provocative of enlistment for the battle. The story of the need of the troops, and of the need of others to join them; intimate personal knowledge of the men in the front, and emphasized, reiterated assertion of the bounden duty of all the sworn soldiers of the King to stand with them; this the means, as we believe, whereby the Holy Spirit will kindle in human spirits the desire and the determination to do all that each can do. Therefore your committee are bold to plead with their brethren of the clergy, the commissioned leaders of the militant host, that more carefully, more diligently they will *instruct*, mark you, *instruct*, not exhort, their people upon this great subject; that to the great congregation sometimes in the morning of the Lord’s Day, and not merely to the handful of faithful ones at some week-day service, this may be the theme of their discourse; and that not generalities, but particulars and details of persons and places be given as the incentive to gift of thought and prayer and wealth. Make men see the boy of human



nature wallowing on the ground in the embrace of the foul spirit, and they will hear and will hearken to the piteous cry of the father, "If thou canst do anything, have mercy upon us and help us."

Again, because your committee can but fear that ignorance in the leaders, of the progress of the great battle is the explanation of their failure to instruct their followers, and the explanation of the unconcern of leaders and followers alike, they can but recommend that in our theological seminaries provision shall be made for the instruction of our candidates for Orders in missions, their history and progress; that before the eyes of these young candidates for knighthood be displayed the examples of the men who have done great deeds for Christ; that they be taken by their teachers to the heights of historic knowledge where they may behold the panorama of past achievement, and where they may breathe the pure air of self-denying devotion, of soldiership, of duty. Your committee cannot but urge upon the Board of Missions that by solemn resolution it shall endeavor to put agencies to work to arouse this missionary spirit, which, possessing the Church, shall crowd our courts with postulants eagerly demanding the privilege of missionary service, and fill our coffers so full that there need be no dread lest we dare accept every man who offers himself.

Your committee call upon each and every member of the Board of Missions to make the noontide prayer for missions a reality. Let the Church's bell ring out the Evangelus—the Gospel call to pray—and let the peasant in his field, the mother in her nursery, the merchant in the market place, hear and obey. Let us learn to pray for missions, for the praying man will learn to give his all; if need be, himself.

But this brings us to the consideration of the topic of supremest importance presented in the Report of the Board of Managers, namely, that of making provision for the coming three years, of means whereby the Board of Managers may be enabled to carry on our work. Well has it been said in a recent Church journal, that we come together in this Board of Missions, we listen to eloquent addresses from missionaries by which our spirits are stirred, we are constrained to enlarge our staff of missionary workers, we gladly, exultantly vote to send forth more Missionary Bishops, and then go away to our homes and leave to the faithful Board of Managers and to the laborious General Secretary the task of finding the money to support the enlarged undertaking which we have directed. The Board of Managers therefore asks, rightly asks, from this Board of Missions, that it devise some plan of diocesan pledges (or assurances) for the coming triennium whereby it may be able to make its appropriations intelligently and with a reasonable expectation of seeing its receipts suffice for its expenditures. Your committee believe that this request is only just and right. The amount appropriated last year cannot be decreased in the year upon which we have entered, save by the abandonment of enterprises for the King already begun, and such abandonment were a disgrace. And yet, as honest men, the Board of Managers cannot appropriate and promise money which they have no reasonable expectation of being able to pay; and as prudent men they cannot make such appropriations with the unreasonable expectation that again and again in response to urgent appeal special donations of great sums of money will relieve the Board of debt. What shall we do? What can we do? Clearly, whatever plan we may devise will depend for its efficacy upon the cordial co-operation with it, the patient execution of it by the Bishops and the clergy of the several dioceses. Almost as clear is it that different plans for the certain receipt from each and every parish of larger contributions for missions will be best in different dioceses. Therefore your committee will present for your consideration a resolution addressed only to the loyal devotion of Bishops and clergy, leaving to them the adoption of such methods as they shall deem best for their own people, but declaring the *expectation* of the whole Church that in this matter of vital moment, *every man will do his duty*. Perhaps, in some dioceses, the little children of the Sunday-schools may be the efficient collectors of the whole amount ex-



pected. Yes, we are informed by the man who knows most of the power of this agency that, in his opinion, if the Bishops and clergy would give to it full co-operation the Lenten Sunday-school Offering would provide more than enough money to meet all our present missionary expenditures. "Out of the mouths of babes and sucklings, hast Thou ordained strength." Your committee would thank God and bid you thank God for this latest manifestation of the ordinance of God. They would call upon their fathers in God and their brethren of the clergy that they fail not to help to their utmost the development of the strength of the children's host. But they must add, in the very words of the Report of the Board of Managers: "It would be wholly unworthy of any parish to permit the youth to usurp its privileges and discharge its duties in this regard."

In response to the request of the Board of Managers that this Board of Missions shall give direction as to the use to be made during the coming three years of the amount received as income from the Enrolment Fund, your committee is a little bit at a loss how to reply. It were easy to repeat the recommendation made heretofore that this amount should be used in paying the salaries of some of the Missionary Bishops, but your committee is at least doubtful whether by such direction the Board will be acting most nearly in conformity with the wishes of the faithful Churchman who conceived the plan of thus raising one million dollars; and whether it will be doing the best for the interests of the Church. Your committee believe that the contributions of the Church will each year provide the salaries of the Missionary Bishops, and that it is good for the Church thus to maintain our missionary leaders. They believe, further, that the purpose of Mr. Fuller, the organizer of the plan by which this fund was raised, was to give the Church at once for immediate use this great sum of money, that enterprises of greater moment might be essayed. Your committee would recommend that this Board consider whether at least a part of the fund, which now amounts to \$167,596.03 may not be wisely used for the establishment of some great school or schools at home or abroad, or both, for the education of missionaries; or for the establishment of a Fuller Institute, a Hampton School on Church lines, for the industrial training of the great multitude of negroes growing up in ignorance and thriftlessness; or to fill some other great need which our regular contributions cannot supply.

Your committee have noted the report of one recognized Auxiliary to the Board of Missions, the American Church Missionary Society, engaged directly in the conduct of missions both at home and abroad, and are impressed with the fact that by reason of the failure to incorporate into the financial report of the Society the financial report of this auxiliary, the gross sum contributed by the Church to missions is not perceived at a glance, but must be computed by the addition of the sum reported in the statement of the auxiliary. Your committee are aware of the difficulty in the way of the Treasurer of the Domestic and Foreign Missionary Society reporting moneys which he does not receive and disburse, and yet they think that in some way this difficulty should be obviated, for the sake of our having an accurate report, instantly perceptible, of the whole amount given for missions in the Church.

Your committee express their gratification at the presence of all of our Foreign Missionary Bishops at this meeting of the General Convention. They are sure that it is wise and well that they shall come from their distant fields to every General Convention because there is inspiration to us all in the sight of their faces and the sound of their voices; and because they can thus best make us know what we ought to do for the discharge of our common duty. Your committee urge the Board of Missions to listen with all their hearts to the petitions of these men for help. Shall the Bishop of China not carry back with him the nine men he asks for?

Your committee call the attention of the Board of Missions with great satisfaction to the statement contained in the Report of the Board of Managers as to the future safety



of the tenure of our property in Japan outside of the Foreign concessions. And, after consultation with the Bishop of Tokyo, append a resolution looking to its safety in the period which must elapse before the new civil code shall go into effect.

Because this Board has already discussed at length the great question presented by the Report of the Board of Managers of sending a Bishop to Alaska, and has taken action thereon, your committee think it unnecessary to make mention of the subject.

Your committee congratulate you upon the results of the work of the Rev. Henry Forrester, the Presbyterian sent by the Presiding Bishop by your request to counsel and guide the work of Presbyters and readers in Mexico who have asked our fostering care, and they bid you mark that this good service, good by the testimony of all who have seen it, has been rendered without any charge upon the treasury of our Society.

Finally, your committee are persuaded that the time has come for the consideration of the expediency of redistricting the territory comprised in the missionary jurisdictions of the Church. They believe that to make the lines defining the civil district known as a state or territory the necessary confines of a missionary district is unwise and unstatesmanlike, because the Missionary Bishop so placed cannot under the conditions of our present material development do the most effective work for the Church. The incoming of the railroad into these vast regions of the West has wrought mighty changes in every way; and not least, as can be readily seen without further elucidation, in the proper placing of the Missionary Bishop and the definition of the territory to be under his charge.

[The resolutions appended to the foregoing report were published in the last number of this magazine.]

Respectfully submitted,

T. U. DUDLEY,	H. L. JONES,
H. F. NICHOLS,	H. O. MOSS,
F. R. MILLSAUGH,	H. C. PARKE,
J. S. B. HODGES,	L. H. MOREHOUSE,
G. McC. FISKE,	Committee.

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, NOVEMBER 12TH, 1895.

—THE Board convened for organization at the Church Missions House. There having been submitted the list of members selected by the General Convention for the Missionary Council for the ensuing three years and of the members of the Board of Managers, the Right Rev. Dr. Whitaker was called to the chair. The following elected members were present: The Right Rev. Drs. Littlejohn, Whitaker, Scarborough, Peterkin, Starkey, and Rulison; the Rev. Drs. Hoffman, McVickar, Smith, Shipman, Brown, Greer, Vibbert, Anstice, and Christian; and Messrs. Vanderbilt, Low, King, Mills, Chauncey, and Ryerson. There were also present of the *ex-officio* members the Right Rev. Drs. Garrett, Ferguson, Talbot, F. R. Graves, Wells, and Barker.

—The by-laws of the late Board were readopted and the various committees reappointed until the election in December.

—A communication was presented from the Secretary of the House of Bishops advising the Board that the State of Wyoming and the State of Idaho are hereafter to be regarded as separate missionary districts, both, however, under the Right Rev. Dr. Talbot with his title unchanged; that the Missionary District of Western Colorado had been placed under the Right Rev. Dr. A. Leonard, his title to be the Missionary Bishop of Nevada, Utah, and Western Colorado; the words "and the Indian Territory" had been added to the title of the Right Rev. Dr. Brooke, Bishop of Oklahoma; and that



several counties from the northwestern portion of the State of Texas had been detached from the Missionary District of Western Texas and added to that of New Mexico. Information was conveyed of the erection of the new Missionary Districts of Duluth and Asheville, with a description of their respective delimitations, and of the action permitting the erection of the Dioceses of Northern Michigan and Northern Texas, former missionary districts, and of the election of the Rev. Peter Trimble Rowe as Missionary Bishop of Alaska. The following resolution was also conveyed:

“*Resolved*: That the Board of Managers be instructed to request, except where reason satisfactory to the Board can be produced, that every missionary jurisdiction shall contribute towards the support of its Bishop in such proportion that the Board of Managers shall be enabled, every three years, to reduce the sum contributed by it towards the salary of such Bishop.”

—A certified copy of the Constitution of the Society, as contained in Title III., Canon 7., of the Digest, was officially received; the changes having reference to the Missionary Council and the order of proceedings in the Board of Missions.

—A committee was appointed to consider the question of the disposition of the united offering of the Woman's Auxiliary at St. Paul, with instructions to confer with the officers of the Auxiliary.

—A copy of the proceedings of the last triennial meeting of the Board of Missions was laid upon the table, and attention was specifically called to those matters which required action by the Board of Managers.

—Pursuant to the direction of the Board of Missions the Board proceeded to elect a Commission on Work among the Colored People, as follows: The Right Rev. Drs. Dudley, Paret, Cheshire, Nelson, and W. A. Leonard; the Rev. Drs. McKim, Tucker, Winchester, and McVickar; and Messrs. Henry E. Pellew and Joseph Bryan, the Hon. C. Bancroft Davis, and Messrs. John A. King and John Wilkes.

—With regard to the Woman's Auxiliary, in accordance with the recommendation of the Board of Missions, the four committees of women suggested by the Woman's Auxiliary at Baltimore were reconstituted as follows: *Systematic Offerings*—Mrs. Clark, New Jersey; Mrs. Neely, Maine; Mrs. Ames, Rhode Island; Mrs. Neilson, Pennsylvania; Mrs. Sioussat, Maryland; Miss Adams, Michigan; Mrs. Truslow, Newark; Mrs. Millsbaugh, Kansas; Mrs. Parkhill, Southern Florida; *Missionary Publications*—Mrs. Giraud, Connecticut; Mrs. Tuttle, Missouri; Mrs. Boalt, Ohio; Miss Hart, Western New York; Mrs. Worthington, Nebraska; Mrs. Baxter, Minnesota; Miss Laight, New York; Miss Maynard, Olympia; Mrs. Merrill, Albany; *Missionary Workers*—Miss Loring, Massachusetts; Miss Cornelia Jay, New York; Mrs. Lawver, California; Mrs. Cox, Long Island; Miss Stuart, Virginia; Mrs. Whitaker, Pennsylvania; Mrs. Boulton, New York; Mrs. Lyman, Chicago; Mrs. J. J. Lloyd, Southern Virginia; *Junior Auxiliary*—Mrs. Rochester, Southern Ohio; Miss Jarvis, Connecticut; Miss Stahl, Chicago; Miss Watson, Central New York; Miss Phillips, Pittsburgh; Mrs. Hooker, Montana; Miss Horner, North Carolina; Miss Gilman, Minnesota; Miss M. B. Peabody, South Dakota.

—It was directed that the income accruing from the Missionary Enrolment Fund be used, as during the past triennium, for Missionary Bishops' salaries.

—With regard to the extension of the appropriations for missionary work, Domestic and Foreign, the following action was taken:

“*Resolved*: That the scale of the appropriations existing for the first three months of this fiscal year be continued for three months more, that is, from December 1st, 1895, to March 1st, 1896, save that the appropriation for work among the Colored people be at the rate of \$70,000 per annum for three months. This action is taken in the hope that the receipts meanwhile may justify the further extension of the appropriations to cover the remainder of the fiscal year.”



In connection with the same the following preamble and resolution was adopted:

"WHEREAS, the large increase in the appropriation for work among the Colored people will make a very serious tax upon the contributions for Domestic Missions which are already pledged in excess of the receipts for other years, therefore

"*Resolved:* That the Commission on Work among the Colored People be and they are hereby earnestly requested to render their utmost aid in gathering contributions for the work among Colored people by arranging to have the Bishops who are directly interested in that work plead the cause in the pulpits of the Church and ask for contributions for the same in all churches."

It was also

"*Resolved:* That a copy of the Advent and Epiphany Appeal be sent by the General Secretary to each of the Bishops to the end that they may be informed of the vital need of prompt assistance from all parts of the Church if the present scale of appropriations is to be continued, in the trust that they will lend their co-operation in bringing to the notice of the clergy and laity within their respective jurisdictions the urgency of the demand for immediate practical measures to increase contributions for missions."

—Other matters in connection with the action of the Board of Missions were reserved for further consideration.

—Letters were received from sixteen of the Domestic Bishops having general missionary work under their jurisdiction, some asking for larger appropriations and others corresponding with respect to appointments, stipends, etc., and suitable action was taken. The requests for increase will be considered at the January meeting, when it is hoped that the financial ability of the Board will be more favorable to such action.

—The Right Rev. Dr. Hare submitted a warrant of the United States Government conveying title to certain additional lands in South Dakota occupied by the Church's mission, and was authorized to purchase eighty acres more upon which an option had been given to the Society, the purchase money to be provided from the Nettleton legacy, which the Bishop had deposited in trust with the Society.

—Letters were submitted from the Right Rev. Drs. Holly, Ferguson, McKim, and Graves about certain matters that needed prompt attention, which was given. The Rev. S. C. Partridge was granted a four months' leave of absence for personal reasons, with permission to visit England. The resignation of the Rev. R. K. Massie was accepted by Bishop Graves and the Board with great regret because of the impaired health of Mrs. Massie, to take effect January 1st next.

—The Rev. Drs. Satterlee and Vibbert, and Messrs. Cutting, Whitlock, and Chauncey, with the Secretaries and Treasurer, were appointed a committee to report to the Board such arrangements for the continuance of the publication of THE SPIRIT OF MISSIONS and of THE YOUNG CHRISTIAN SOLDIER as they may deem for the best interests of the Society.

### APPROPRIATIONS EXTENDED THREE MONTHS.

THE Board of Managers, at its meeting November 12th, was brought face to face with the fact that by the action of the Board of Missions the additions to the appropriations would put a much larger tax upon the treasury, which is as yet not in condition to meet it. As a practical body, wishing to carry out the will of the Board of Missions, they extended the appropriations for three months, *i.e.*, from December 1st, 1895, to March 1st, 1896; but they could not do more until time has been given for the Church, by its liberal contributions, to prove that the will of the Board of Missions has gone out through the Church and brought forth such fruit as shall justify the Board in making a still further



extension of appropriations to cover the year to September 1st next. It cannot be intended that the Board shall go on heedlessly and roll up a heavy debt without regard to the will of the Church as expressed by contributions.

Therefore, Brethren of the Clergy and Laity, do not put off your contributions, but give promptly and liberally, and say with the strongest emphasis, We will stand by the action of our Board of Missions.

#### WHAT CAN A RECTOR DO FOR MISSIONS?

EVERY rector desires to help missions just as far as it is in his power to do so. Every rector desires that his people shall be deeply interested in missions. Every rector would rejoice to know that any of his people are moved to give money freely for missions, and the more any parishioner contributes to that cause the better his rector likes it. It is a fair assumption that the clergy, all of them, are ardent friends of the missions of the Church, and not only fervently desire their prosperity but grieve when the work is hindered by lack of interest among their own people.

But what can a rector do to stimulate interest and draw out generous offerings? He can preach on the subject to his largest congregation the best sermon of which he is capable, putting his whole soul into it and aiming to convince, persuade, and move his congregation to definite acts of self-sacrifice. He can seek to have his people informed by bringing the publications of the Board to their notice, urging them to subscribe for and read them; by reading to them from the chancel such papers as the Advent and Epiphany Appeal; by bringing missions statedly before the Sunday-school, and stirring the teachers to teach their scholars about them. He can appoint times for offerings in the congregation, giving distinct notice beforehand and making sure that every member of the congregation has ample opportunity to contribute, or he can have his congregation canvassed, placing in their hands pledge cards, and persuading them to give regularly and according to their ability.

Let us suppose, at the beginning of this season, which brings us face to face with the last things and with the mission of the Son of Man, that the strong appeal which is now sent out to the Church were earnestly read in all congregations, and an Advent offering taken for Domestic Missions on the Sunday following, that during the week pledge cards were placed in the hands of every parishioner to keep them in mind that on the next Sunday morning they would be asked to return them filled up and signed. In such case, there can be no doubt that a great and cheering response from the people would be sent to the call of the Board of Missions. Then, too, the people would be ready to take up the subject of Foreign Missions at Epiphany.

#### WHAT CAN A LAYMAN DO FOR MISSIONS?

LOVE for missions proceeds from belief in Christ as the Saviour, and in the mission of the Church, His Body, to minister salvation to all men. If Christ be regarded only as a great moral reformer and teacher of righteousness, and the Gospel merely as one of the ethical forces for the betterment of mankind, no great enthusiasm for missions can be stirred; but if He be received as the



world's Redeemer, and the Gospel as the revelation of life, "the power of God unto salvation to every one that believeth," then there must come to every Christian a sense of the supreme importance of missions. Then men's hearts must feel the energy of inspired purpose to carry this truth of God to all men. If we have been grafted into Christ we are bound, as members of His Body, the Church, to engage with heart and soul in the one work which He has left for the Church to do.

This is the work of laymen no less than of clergymen. It calls upon every one who believes in redemption through Christ to lay himself and all that he possesses upon the altar of sacrifice. What *can* I do to make Christ known? should be the question pressing upon the heart and conscience of each one. Then missions will take on new life, there will be no need to plead for men or to dread debt, for missionaries will offer themselves in increasing numbers, and money will respond to every need. What can a layman do for missions? He can give them the first place in his thoughts. He can pray for them. He can speak for them to others. He can give freely of that which God has given him for the salvation of all men; and these things he will do if Christ is precious to him as his Saviour now and his hope for eternity.

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#### INSTANT IN PRAYER.

ASSUREDLY the greatest need to-day, as always, in connection with work for God is unceasing prayer. With Him is wisdom and power. With Him are boundless resources for doing the work which He has given to us to do. He can impart to us the right spirit and the right judgment. He can supply everything that is lacking in us and everything that is needed for the work. He can open the way and guide our feet therein. He can prepare the hearts of the people to give and do willingly to the utmost of their power, and He can give the spiritual increase. Without Him we can do no good thing. Without His guidance we shall go astray. Without His inspiration our efforts will be spiritless, our appeals will be as idle words and spiritual languor will settle upon the people. The hearts of men and women will be hard unless He subdues them, cold and indifferent unless He warms and moves them.

All will be changed when the windows of Heaven are opened and the showers of grace are poured out. Then the earth will be glad and rejoice. Then the streams will be full, and the parched ground will spring forth and bud and blossom with fresh life. All the riches of Divine abundance, all the sources of life are treasured up in God, and prayer is ours. Prayer, which is the key to God's treasury, prayer which He delights to hear, prayer to which He has promised everything—prayer is our greatest privilege, and through prayer to God nothing shall be impossible. He will give us exceeding abundantly above all that we ask or think according to the power that worketh in us.

Hence it is our first duty to prepare our hearts unto prayer and our constant privilege to seek the blessing from His right hand. But this means that we act with entire devotion—that we first give ourselves to the work, in fullest sacrifice, and then we may pour out our hearts before Him with fervent desires, assured that whatsoever we ask according to His will He will give.



## THE FOUNDATION-PRINCIPLE OF MISSIONS.

At the English Church Congress recently held in Norwich, the foundation-principle of mission work was ably expressed by the Rev. Mr. Baring-Gould:

We, in Church Congress assembled, accept the statement of Dr. Westcott, the present occupant of the See of Durham, when he declares "that the commission which bids us labor in the mission field is a commission to the whole Christian Church as a Church. Missionary work is not a voluntary, supererogatory work of a few or more devoted souls. It is a charge which is given to *all* as Christians." We accept the recent statement of a respected China missionary: "Hearty interest in Christian missions is inseparably bound up with intelligent and sincere faith in Christianity itself." We accept the implied teaching of the Church of our fathers: "We humbly beseech Thee for all sorts and conditions of men; that thou wouldst be pleased to make Thy way known unto them, Thy saving health unto all nations"; we accept the weighty statement of Article XVIII.; we accept the reiterated injunction of the Divine Word, that the individual Christian is to be "the light of the world," "the salt of the earth," "the witness unto the uttermost parts of the earth."

## A NOBLE RESOLVE.

NO ONE can wonder at the grand career of David Livingstone when he remembers the absolute unselfishness of his life and the strong purpose with which he set out in his youth. We commend as an excellent spiritual tonic the following early resolve of Livingstone:

I will place no value on anything I have or may possess except in relation to the Kingdom of Christ. If anything I have will advance the interests of that Kingdom it shall be given or kept as by giving or keeping it I shall most promote the glory of Him to whom I owe all my hopes both for time and eternity.

## THE WOES OF THE ARMENIANS.

THE revolting tale of horrors in Armenia has come with so much regularity as to be almost monotonous. "Twenty more villages wiped out," "another horrible massacre of Armenians by the Turks." Incredible suffering of helpless victims, men, women, and children is going on under the eyes of the civilized nations, and the powers remain supine, jealous of one another, dallying with a situation which cries aloud for vigorous measures in the name of common humanity. It is a pitiful exhibition of temporizing by the powers, while the anathemas of humanity hurled against them are heard in every European cabinet. If something is not done quickly there will soon remain no Armenians to raise a protest against their oppressors.

Is the civilized world helpless against these atrocities? Must the Turk be permitted to play fast and loose with promises? Must the groans of the helpless continue until vengeance flashes forth from Heaven? Shame upon diplomatic dilatoriness in the face of such oft-repeated cruelties! Has the United States Government no responsibility for the continuance of this state of things? Has not the time come when this country must speak, not alone for the defence of its own citizens, but for the help of all who are defenceless against the intolerance or the imbecility of the Turkish Government?



## WHILE YET IT IS DAY.

MR. JOHN D. ROCKEFELLER has lately presented \$1,000,000 unconditionally to the Chicago University, for its endowment fund, payable January 1st, 1896. He also pledges himself to give \$2,000,000, in amounts equal to the contributions of others as received by the university, between now and January 1st, 1900. These gifts, added to his former gifts, will make the sum of Mr. Rockefeller's benefactions to the Chicago University between \$7,000,000 and \$8,000,000.

Mr. Rockefeller is one of the men who is "rich beyond the dreams of avarice." He is an ardent Baptist, and his great gifts go to build up a Baptist university. The first reflection of a Churchman, upon reading of this instance of noble liberality, would take the form of a wish, Oh, that our Church colleges might find such generous friends among the sons and daughters of the Church!

Oliver Wendell Holmes's advice, "Give to colleges while you live," may bear a wider application in reference to the wise use of money. "Give while you live" is the thing, and do not put off your good intentions to an uncertain future. The present is yours, and what you possess now is yours; but who can tell what may be on the morrow? The regret of many will be that they did not do what they might have done while they had time.

Speaking of a devout Christian man who left a fortune of many millions, a friend of his remarked: "What would he say if he could come back to the world and see how the money which he left is being used? If he could live his life over he would most certainly distribute his wealth in a way which would bring joy to him and blessing to the world." "While we have time let us do good unto all men, and especially unto them that are of the household of faith."

## BRIEF MENTION.

THE sermon by the Bishop of Chicago printed in the November SPIRIT OF MISSIONS, would be excellent reading in a missionary circle or in a congregation. It sets forth the supreme motive for missions in a forcible manner. The address by Dr. Henry Van Dyke, in this number, treats of the failure of missions in a convincing argument.

THE following extract from his address to the Convocation of South Dakota has been sent to us by Bishop Hare:

"THANKS.

"We are great debtors, as for many years past we have been, to the officers of the Board for their promptness, patience, and courtesy in transacting their business with us. And what shall I say of the generous constancy of the Church at large? Several deaths during the last year, among those who have been most willing to help our missionary work, have at once quickened and deepened my sense of how constant and how generous our friends have been."

THE *Review of Reviews* devoted eight pages of its issue for November to an appreciative illustrated article on the General Convention, entitled "Episcopacy's Sojourn at Minneapolis." It says: "Minneapolis has entertained many conventions, but it is not an exaggeration to say that no other religious gathering has made such an impression upon the life of the city." Speaking of the missionary meetings, it remarks that they "were the most enthusiastic and the best attended of the sessions." The same number of this



magazine, in its article on the "Progress of the World" has considerable to say of Christian missions in the East in a spirit which is altogether kindly.

THROUGH an oversight, it was stated in the last number of this magazine that Bishop Rowe, of Alaska, was graduated from the University of Toronto. He is a graduate of Trinity College, Toronto.

THE frontispiece this month gives a picture of the golden alms-basin in which the united offering of the Woman's Auxiliary was received at the triennial service for the Auxiliary in October last. The alms-basin has a most interesting history apart from its use on that occasion, since it was presented by members of the University of Oxford to Bishops McCoskry and Delancey for the Church in this country, in connection with the jubilee of the Society for the Propagation of the Gospel.

THE Rev. A. R. Buckland has just finished "Women Workers in the Mission Field," a companion volume to his "Heroes in Missions." The book deals with the growth of women's work abroad, and contains chapters on some of the more prominent women missionaries, and the recent martyrs at Kucheng. T. Whittaker, New York, Publisher.

AT the beginning of the last vacation, to help him along, we gave written authority to one W. H. Wooley, duly commended to us as a theological student, to canvass for THE SPIRIT OF MISSIONS. He has never sent on any money, or names of subscribers; but we are informed that he secured a large number of subscriptions in different localities. If rectors will be kind enough to send us the names and addresses of such subscribers we will send the magazine. The clergyman who introduced the young man to us writes that W. H. Wooley is "a fraud."

## THE WORSHIP OF GOD IN MISSIONS.

WHY does God call us to help Him save a world? Is it because He wants to get from us a few cents, dollars, or thousands of dollars? God covets no man's money. The gold of the mines, the silver of the hills, the jewels of the deep, yea, all things, are His and "by Him and for Him they are and were created." No man can take or hold anything from Him one moment longer than He wills. There is something far deeper in God's purpose with missions and Christians than mere gifts. He calls men up into His life and love, lifts their hearts and minds, and sends them on along His purposes into higher glory and sweeter joy. He wants closer heart-beats from His children, nearer living in their purposes and deeper love in their victories. Back of all study, praying, giving, working, suffering, dying to make Christ King and man the child of life and love stands God yearning for the loyal-hearted and true as they come on nearer and nearer, deeper and deeper, into His life and love.

Missions are worship. A failure to recognize and live this great truth has caused more failure than ever Achans stolen garment and golden wedge did. The chariot wheels of many missionary societies have dragged hard and turned not, because there has been too much of the Simon Magus idea of driving. The gift of God has never been and can never be bought by money. God's arm moves not for the jingle of gold in any treasury. There must be a heart touch, a spirit's blending with His Spirit, in short an act of worship, ere the power of God will join with our efforts and the glory of the Lord will appear to giver or receiver. Solomon's temple was complete in all its matchless beauty, in its every detail, exquisite design, and perfect execution, but not until Solomon prayed, not until worship went up did the "glory of the Lord fill the house of the Lord." It is as true of missions as of that temple. It is as true when we strive to

make the world one grand temple, as when Solomon dedicated that marvellous house of worship for the Jews. All the societies and all the money-givers, and all the missionaries on earth cannot rid our souls of "one dark blot" without God's co-operation. We shall never go up to this battle girded with that depth of purpose that is bound to conquer until we go up "in the strength of the Lord." We shall never get this strength of God until we go humbly to Him and filially seek it. Let us do this and our missions will take a leap forward that will fill our souls with rapture and thrill a world with hope.

This may sound as vague talk. Let us not be vague. This is definite work, and we must attempt it with all the earnestness and definiteness that the pending destiny of the countless millions of dying souls demands.

What then? Why, let every Christian man and woman on earth ask from their soul's depths: "Lord, what wilt Thou have me to do?" This prayer has never been prayed in sincerity and truth without being answered and never will be. God would not be God if He could send out into the darkness of despair a soul coming to Him and asking this with all its might, much less His Church longing to help Him give the kingdoms of this world to His Christ. There is, therefore, an answer from God to this prayer. It is found in I. Cor. xvi, 2: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." This is God's own given time and plan, and so far we are speaking with the power and Spirit of God. Now, then, the next thing is to enter head and heart into God's purpose and plans, and with our whole soul consecrate this offering to Him. To do this requires time, study, meditation, and prayer. So I would advise the setting apart a portion of this first day of the week, not less than one-half hour. Read and study how the Kingdom of Christ is getting on in the world, count its conquests, try to get and keep near its front battle lines, inform yourself as to where the hottest and hardest fighting is going on and where its chiefest victories are being won, or brave souls are being hardest pressed, get and keep in touch with them as they move. Then draw near to God, talk with Him about your part in this business, tell Him what you have done the week past to help Him and your fellow-men to establish His Kingdom, ask Him what He wants you to do now, and then ask Him humbly to accept and use your offering to His glory and the bringing of brighter hope, deeper love, and stronger life to men. Be earnest, and then sacredly lay down your weekly offering thus consecrated to Him.

Then on the first Sunday of each month, when you go to Holy Communion and thank Him for His redeeming love, put your consecrated offering in an envelope, seal it, and mark it "sacred for missions," and lay it on the collection plate along with your Communion alms. So will you in deed and in truth worship the Living God in missions. So will you bring a blessing on your soul and send one on to the ends of the earth. So will you call God's power into co-operation with your gifts and put His omniscience and omnipotence behind them.

Do not stop when you have done this yourself. Rest not so long as there is a man or woman naming the Name of Christ who is failing to do this glorious thing. Talk about it, pray over it, seek to set every soldier in the armies of the King in motion. "Speak unto the children of Israel that they go forward," and as they move we will see this sea of difficulty divide and open to us a highway glorious with God's own presence and kept open by His power. O fellow-souls, ransomed by the blood of Christ, ought not we to do this for Him? We can do it; ought we not to do it now and with a great glad heart? Why wait another day? It can be done now as well and as gloriously as at any point in time. If you and I do not do it now we may never do it. Truly there is no reasonable excuse. The excusers who refused to come to the feast had it written: "They shall never taste of my supper."

Untold forces lie idle waiting worship's consecrated touch to send them working



for life and love and God. If the 622,194 communicants of our Church did but average five cents per week, they would lay at the feet of Jesus \$1,617,764 within the next year—three times as much as we ever gave in any year. But it is not the “nickels,” it is not the “dimes” (though a “dime” a week would make \$3,235,528 next year), it is not the \$3,000,000, or the countless millions—it is the oneness of heart with Christ, it is the soul of the Bride going out with the Bridegroom to the great marriage feast of salvation, “compelling them to come in.” O Brethren, one and all, Bishops, Clergy, Laity, is not the cause glorious enough, the call loud enough, the need piteous enough, the God beyond lovely and true enough, to make us meet Him and share His glory and His love in this great thing for which Christ laid down His life?

C. C. PENICK

NEW YORK, November, 1895.

## THE NEGRO IN SOUTH CAROLINA.

“WHAT we are after,” says the *Charleston News and Courier*, referring to the revision of the state constitution, “is the practical disfranchisement of the Negro.” A writer in the *New York World* having stated that “the course proposed means the end of Negro education and Negro progress in South Carolina,” Mr. Booker T. Washington has addressed the following open letter to Senator Tillman of South Carolina: “I am no politician. I never made a political speech, and do not know as I ever shall make one, so it is not on a political subject that I address you.

“I was born a slave; you a freeman. I am but an humble member of an unfortunate race; you are a member of the greatest legislative body on earth, and of the great, intelligent Caucasian race. The difference between us is great, yet I do not believe you will scorn the appeal I make to you in behalf of the 650,000 of my race in your state, who are to-day suppliants at your feet, and whose destiny and progress for the next century you hold largely in your hands.

“I have been told that you are brave and generous, and one too great to harm the weak and dependent; that you represent the chivalry of the South, which has claimed no higher praise than that of protectors of the defenceless. I address you because I believe that you and those associated with you in convention have been misunderstood in the following, from the pen of Mr. James Creelman, in the *New York World*: ‘An appalling fact that may not be obvious at a first glance is that the course proposed means the end of Negro education and Negro progress in South Carolina. This is openly admitted by Senator Tillman and his friends.’

“It has been said that the truest test of the civilization of a race is the desire of the race to assist the unfortunate. Judged by this standard, the southern states as a whole have reason to feel proud of what they have done in helping in the education of the Negro. I cannot believe that, on the eve of the twentieth century, when there is more enlightenment, more generosity, more progress, more self-sacrifice, more love for humanity than ever existed in any other stage of the world’s history, when our memories are pregnant with the scenes that took place in Chattanooga and Missionary Ridge but a few days ago, where brave men who wore the blue and the gray clasped forgiving hands and pledged that henceforth the interests of one should be the interests of all, while the hearts of the whole South are centred upon the great city of Atlanta, where southern people are demonstrating to the world in a most practical way that it is the policy of the South to help and not hinder the Negro—in the midst of all these evidences of good feeling among all races and all sections of our country, I cannot believe that you and your fellow-members are engaged in constructing laws that will keep 650,000 of my weak, dependent, and unfortunate race in ignorance, poverty, and crime.

“You, honored senator, are a student of history. Has there ever been a race that was helped by ignorance? Has there ever been a race that was harmed by Christian in-

telligence? It is agreed by some that the Negro's schools should be practically closed because he cannot bear his proportion of the burden of taxation. Can an ignorant man produce taxable property faster than an intelligent man? Will capital and immigration be attracted to a state where three out of four are ignorant and where poverty and crime abound? Within a dozen years the white people of South Carolina have helped in the education of hundreds of Colored boys and girls at Claffin University and smaller schools. Have these educated men and women hindered the state or hurt its reputation? It warms my heart as I read the messages of the governors of Alabama, Georgia, and other southern states, and note their broad and statesman-like appeals for the education of all the people, none being so black or miserable as not to be reached by the beneficent hand of the state.

"Honored sir, do not misunderstand me; I am not so selfish as to make this appeal to you in the interest of my race alone, for, thank God, a white man is as near to my heart as a Black man; but I appeal to you in the interest of humanity. The Negro can afford to be wronged; the white man cannot afford to wrong him. 'Whatsoever a man soweth, that shall he also reap.'

"It is my belief that were it the purpose of your convention, as reported, to practically close Negro school-houses by limiting the support of these schools to the paltry tax that the Negro is able to pay out of his ignorance and poverty after but thirty years of freedom, his school-houses would not close. Let the world know it, and there would be such an inflowing of money from the pockets of the charitable from all sections of our country and other countries as would keep the light of the school-house burning on every hill and in every valley in South Carolina. I believe, Senator Tillman, you are too great and magnanimous to permit this. I believe that the people of South Carolina prefer to have a large part in the education of their own citizens; prefer to have them educated to feel grateful to South Carolina for the larger part of their education rather than to outside parties wholly. This question I leave with you. The Black yeomanry of your state will be educated. Shall South Carolina do it, or shall it be left to others?

"Here, in my humble home, in the heart of the South, I beg to say that I know something of the great burden the southern people are carrying, and sympathize with them, and I feel that I know the southern people, and am convinced that the best white people in South Carolina and the South are determined to help lift up the Negro. In addressing you this simple message I am actuated by no motive save a desire that your state, in attempting to escape a burden, shall not add one that will be ten-fold more grievous, and that we all shall so act in the spirit of Him who when on earth went about doing good, that we shall have in every part of our beloved South a contented, intelligent, and prosperous people."

### BISHOP TUTTLE ON MISSIONARY OBLIGATION.

BISHOP TUTTLE writes, in the *Church News* of Missouri, as follows: "With very many congregations of our land Advent is the time for a yearly collection for Domestic Missions, and Epiphany for Foreign Missions. If they have not made other plans I earnestly ask the clergy not to let Advent pass without a collection for Domestic Missions. My heart will be sad to its depths that I personally have withdrawn from the service of Domestic Missions, if my diocese is unthoughtful and indifferent to that great cause. Do not put that shame upon me, dear brethren. I am proud that not one Sunday-school of all the diocese failed last year to give for missions. I long to have it said that also not one parish of all the diocese fails to give its yearly offering for Domestic Missions and for Foreign Missions."



# DOMESTIC MISSIONS.

## FORM OF BEQUEST TO DOMESTIC MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

## THIRD ANNUAL REPORT OF THE MISSIONARY BISHOP OF OKLAHOMA.

I FEAR those who read annual reports will be ready to shake their heads when I begin by saying that this has been a peculiarly trying year in this mission field. They will say that that is an old story. Yet it is true. Especially in the Oklahoma part of the field, we passed through a very trying time. From July 1st, 1894, to June 1st, 1895, the rain was lacking. Late crops of the one year were largely a loss. Early crops of the other were nearly a total failure. The farmers raised nothing and sold nothing. The traders sold little and got little for what they sold. This is our excuse for not doing more for ourselves than we have been able to do. These conditions extended to the other half of the jurisdiction, Indian Territory, but not in so marked a degree.

### NEW CHURCHES.

No new church has been built in Oklahoma this year; but the one at El Reno has been completed, largely by memorial gift, and has been consecrated. In Indian Territory churches have been built at Muskogee in the Creek Nation and Tahlequah in the Cherokee. The one at Tahlequah is paid for, thanks to the energy of our people and the Church Building Fund. At Muskogee there is still a small debt. At Lehigh, in the Choctaw country, all debts were paid and the little church was consecrated. St. Peter's, at Coalgate, a near neighbor, is also ready for consecration. We had hoped to build churches at Chandler and Enid, Oklahoma, and Ardmore, South McAlister and Hartshorne, Indian Territory, but have had to wait.

### RECTORIES.

Through the generous gift of a friend in

memory of Bishop Bedell of Ohio we have been able to get an excellent rectory at El Reno and to make the one at Guthrie from an almost useless "shack" into a comfortable seven-roomed house. At Oklahoma City the "hard times" have so far prevented the self-help which I deem necessary to meet such a gift that their rectory is delayed. But we shall have it before many months. These rectories are of great present and future use. No gift could have been more timely or helpful.

### ALL SAINTS' HOSPITAL.

What we wished for so much has been granted us, a hospital in the coal-mining region in the Choctaw Nation. Unexpected delays have come in the way and the building is not yet ready, but we may justly hope that by mid-autumn the hospital will be doing its good work. I cannot speak too gratefully of the modest, generous gentleman whose initial gift enabled us to begin. No one knows her name but myself. It was a condition of the gift. Nor of a still more anonymous contributor, whose name is not even known to me, who has enabled us to plan more generously than at first. The Massachusetts Auxiliary have pledged us and gotten for us our efficient matron and head, Mrs. Dr. Mary Forsythe. She is already on the ground superintending and getting ready. A citizen of the Choctaw Nation gave us six acres of land. The hospital is at South McAlister, Indian Territory, a place convenient to a large mining country, and we have the pledged sympathy and aid, in an encouraging degree, of the miners and the companies. But we need more aid. The building will not be complete nor com-

pletely furnished when we begin its use. Will not others help us to make it all that a hospital should be? There is no other, of any sort or size, in either territory. It is a plain need and a most practical charity. I beg for further aid for it.

#### NEW FIELDS.

In Oklahoma we have organized only one new mission, at Shawnee, a rapidly growing town on the new East and West Railway; but we are holding services at Tecumseh, Pawhuska, Okarche, Seger, and Edmond, where none had been held before. Per contra, the work has slipped backward at Chandler, Woodward, and some places on the Rock Island road. In the Indian Territory missions have been organized at Ardmore and South McAlistier, and services are held now, besides, at Hartshorne, Krebs, McAlistier, Vinita, Pryor creek, and Gibson station. A good many more people are regularly reached by our ministrations than last year, at least twenty-five per cent. more.

#### INDIAN WORK.

Our work in the Indian Territory is not really Indian work, as generally understood. The Five Tribes are civilized and live like white people, and there are besides three or four white persons for every Indian "citizen." It is an interesting, important, and necessary work, but not *Indian* work.

The Rev. Mr. Sanford, who has given up his white work to devote himself chiefly to the other, is our only Indian missionary. With him (among the Cheyennes and Arapahoes) is the Rev. David Pendleton Oakerhater, our Cheyenne Deacon. He was ordained a good many years ago, worked for a while, and then was left to himself, almost, for a long time. Mr. Sanford is trying to make him more useful than he could possibly be, left as he has been, alone. No missionary is more faithful or abundant in labors than Mr. Sanford, and I believe his work will tell. He needs means for certain equipments. Eventually he will need some chapels. And I sorely need some appropriation from the Board to sustain him. I have none at all now, but must gather his support where I can. I gratefully acknowledge that, so far, kind friends have not failed me.

#### CHANGES.

Our missionary force has netted a gain. In January the Rev. James Noble, Deacon, and Mr. James M. Wright and Mr. A. H.

Tyrer, candidates for Orders, were added to our force. The Rev. A. C. Fleidner, at Guthrie, after long struggle with ill-health, has finally had to give up and leave this field. We have a strong helper in the Rev. A. B. Nicholas, who takes his place. The Rev. Henry Hains has gone from Lehigh and Coalgate, Indian Territory, to Oregon. The Rev. H. C. Shaw and Mr. Wright are an "associate mission" in his stead. The Rev. George S. Gibbs, of Northern Texas, who gave us some aid, is no longer of our force, and we miss him. Mr. Tyrer is lay-reader at South McAlistier and three neighboring points. We hope soon to put a lay-helper into the field where the Rev. Mr. Tudor is doing hard and earnest work in the Creek and Cherokee Nations. He needs the aid. The rest of our force is as last year. The Rev. D. G. Gunn is serving Ardmore, Indian Territory, and Shawnee, Tecumseh, Edmond, Newkirk, and other points in Oklahoma. The Rev. J. N. Lee, D.D., is at Stillwater and Perry. The Rev. A. V. Francis is at Oklahoma City, Norman and Purcell. The Rev. James Noble has efficiently taken up the work on the Rock Island railway, formerly served by Mr. Sanford.

#### NEEDS.

First a steady stream of gifts to sustain our missionaries. The Board's grant and one from the American Church Missionary Society do not provide quite one-third of what is pledged and needed. Some gifts to aid in building several small churches and rectories. Gifts of altar linen, Communion vessels, church supplies of all sorts, and Sunday-school libraries are among our greatest needs. Money wherewith to build and equip some day-schools in the Indian Territory. Money to begin a church annex or boarding-hall and home in connection with the Territorial University. Our needs are monotonously like the needs of mission fields ever since there was a "New West" and an older, richer, well-equipped East.

#### PERSONAL WORK.

During September, 1894, at the request of the Presiding Bishop and the archdeacon of that jurisdiction, I visited Northern Michigan, visiting twenty-four places and confirming 130 persons. This was my vacation and a very pleasant one. I saw what makes me sure that Northern Michigan deserves the aid of the Church both because of the



richness of the field and the courage, zeal and faithfulness of those now at work in it. Later in the fall I attended the Missionary Council and was in the East till December 1st. In April, adding about ten days to the time usually given to my work at the Kansas Theological School (where our candidates are in training), I visited fifteen parishes and missions in the bereaved Diocese of Kansas and confirmed 162 persons. The rest of the time I have been in the jurisdiction. All the time I was out of it I was busy in its interest, save as noted above.

## STATISTICS.

Inside the jurisdiction I have held 170 services and delivered 138 sermons or addresses. Outside, have held 50 services and delivered 103 sermons, lectures or addresses. I have baptized 19 infants and 9 adults in the jurisdiction. Outside 5 infants and 4 adults. The confirmations have been as follows: In Oklahoma, at Guthrie, 12; Oklahoma City, 12; El Reno, 6; Ft. Sill, 6; Perry, 4; Karche, 2; Woodward, 1; Tecumseh, 1; Seger, 1—45. In Indian Territory: Lehigh, 9; Coalgate, 4; Muskogee, 4; Tahlequah, 4; Wagoner, 6; South McAlistier, 7—34; in all 79, on 25 occasions. Two churches have been consecrated. I have officiated at 2 marriages and 2 burials.

## COMPARATIVE STATISTICS.

The following comparison by years, we trust shows some hopeful gains, if not all that we hoped for:

	1893.	1894.	1895.
Clergy Pr 4, Dea. 3.	7	Pr. 7. Dea. 4	11 Pr. 9, Dea. 3 12
Organized Missions .....	10	15	19
Other Stations ..	8	17	17
Infant Baptisms.	38	47	46
Adult ..	8	27	20
Confirmations ...	27	65	79
Marriages.....	0	9	33
Burials.....	0	26	23
S. S. Teachers....	14	40	35
S. S. Scholars....	65	290	243
Communicants... 235	442	504	

Lay-Readers.....	4	7	8
Church Buildings	4	12	14
Rectories . . . .	2	3	4
Churches Consecrated.....	0	0	2
Offerings.. . . .	\$2,500	\$5,300	\$8,166.20
Value of Church Property.....	\$8,275	\$19,000	\$30,000

## SPECIALS.

I have received "specials" through the Board and otherwise as follows, from the dioceses named:

Albany, \$25; Central New York, \$3.50; Central Pennsylvania, \$167; Chicago, \$15; Colorado, \$10; Connecticut, \$584.20; Delaware, \$47; Easton, \$5; Kansas, \$53.25; Long Island, \$107; Maryland, \$443.23; Massachusetts, \$888.01; Michigan, \$40; Missouri, \$35; New Jersey, \$46.50; New York, \$4,074.25; Northern California, \$56.45; Northern Michigan, \$3; Ohio, \$158.07; Pennsylvania, \$2,736.18; Pittsburgh, \$100; Rhode Island, \$300; Southern Ohio, \$217; Western Michigan, \$9. Total, \$10,123.63.

More than half of this (about \$6,000) belonged to my special hospital and rectory funds. The rest, excepting about \$700, which has been used for building or furnishing churches or paying small indebtednesses on them, has been used almost entirely to keep my missionaries, clerical and lay, in the field. I confess to a great burden of anxiety sometimes, when I remember that unless I am thus aided at the rate of nearly \$300 a month I must do one or the other of two things, get in debt to my clergy or some one else, or reduce my force by one-half of its already insufficient number. Who will relieve the anxiety by giving me some personal pledges of aid? So far we have kept going and kept out of debt. I am not going to do otherwise than hope that the Church will continue to see me through.

FRANCIS K. BROOKE,  
Missionary Bishop of Oklahoma.

## SIXTH ANNUAL REPORT OF THE MISSIONARY BISHOP OF THE PLATTE.

DURING the past year of drought and famine we have maintained our work with the full force of missionaries, keeping alive all the old stations except a few which have been practically deserted by the people themselves. We have also opened a few new stations. Our statistics must soon begin to

show the effects of the decrease of population which has been going for the last three years. It is estimated that nearly one hundred thousand people, more than one-fourth of the population, have left the jurisdiction. Notwithstanding this we have been able to show each year a large increase in the fruit

of our toil. Even this year there has been an increase in most respects, but not so large as heretofore. One thing which has greatly helped us is the fact that many ministers of the denominations have deserted the field, leaving a larger proportion of the people for us to look after. If we can keep the field until the tide of immigration begins to flow once more, we shall have a great advantage and a goodly ingathering of the new comers. Last year, when facing the famine yet to come, we expressed the hope that patience might have her perfect work. It is only now after the famine is over that we realize the havoc that has been wrought, and that we have not so many people to labor with. Some wholesome lessons, however, have been learned by our people, such as economy and the need of more thorough methods of farming. With these in operation and attention given to those crops best suited to arid lands, prosperity and an inflowing population will come once more.

Our clergy have stood faithfully by the work, only one rector and not a single missionary leaving the field in the past year. We knew before they were men of grit. Now we know they are men of patience and indomitable courage. They are not here to exploit for a year or two and then seek fairer fields. It is a tower of strength to the Bishop, who is here for life, to know that his faithful band of workers are willing and ready to stand by him. It is a blessing even to look into their brave, cheerful faces.

I have made two visitations throughout the jurisdiction in the past year. Our statistics are gathered January 1st, and show for the year as follows: Number of families, 732; baptized persons, 2,447; confirmed persons, 1,254; persons who actually received communion during the year, 936. Baptisms in the year, 226; confirmations, 187; marriages, 34; burials, 34; public services held, 2,356; Communion administered, 505 times; in Sunday-schools, 927 pupils. Value of Church property, including school and episcopal residence, \$110,161; indebtedness of all kinds, \$1,463.50. This has since been reduced to \$800. Amount raised in the jurisdiction during the year for all purposes, \$12,882.

#### MY PERSONAL WORK

shows as follows: Public services, 219; sermons and addresses, 235; baptisms, 9; Communion administered, 73; confirmations,

187; marriages, 2; burials, 1; lay-readers licensed, 19; Deacons ordained, 1; Priests, 2. During the month of October I was obliged to rest from my labors on account of illness, it being the first time in twenty-two years. Last winter, owing to the stress of the times, I was obliged to go East to raise money by personal effort to keep our missionary work and school going. I was so far successful that I secured enough, with what will come without personal appeal, to keep our work alive for two years. Although I was received everywhere with the greatest kindness, I trust the time is not distant when I shall not be obliged to do this work of soliciting funds.

#### OUR SCHOOL

has lived through the year and has done excellent work with about fifty pupils. That it has lived at all is saying a great deal, but we can add that under our new and improved management we are prepared the coming year to do better work than ever. The buildings have been put in good repair and no debt incurred. Some kind friends in the East who have been watching our work enabled us to keep the school alive during the famine.

#### THE EPISCOPAL RESIDENCE.

Last spring we made the last payment on the house bought by the people of Kearney for an episcopal residence. Owing to the depressed condition of business in Kearney, the people here were not able to pay for it in full. One thousand five hundred dollars in rent money was paid on it by myself, and some help from the East made up the balance. Since last spring the rent has been used for repainting the buildings and making some needed improvements. The property is worth at the lowest estimate in these times \$5,000. This, with \$337.40 invested, make up our beginning of an episcopal fund. The rent can now go towards increasing this fund as well as our annual collections for the purpose.

#### ACCOUNT OF SPECIALS.

In addition to the \$2,000 for missionary work given by the Board of Missions, I have received and used as specials the following sums:

#### Received:

For General work .....	\$5,600 74
" Building Churches .....	800 00
" Divinity Students.....	100 00
" Episcopal Residence .....	500 00
" Contingent School Fund....	500 00



" Scholarships.....	873 00
" School Prizes.....	5 00
Total.....	\$8,378 74
Paid out:	
For Missionaries .....	\$3,276 28
" Church Building .....	1,511 72
" Recording Deeds.....	3 25
" Freight on Prayer Books and	
Tracts.....	36 19
" Taxes on Church Lots.....	6 26
" Aiding Divinity Students...	50 00
" Episcopal Residence.....	776 88
" School Repairs and Supplies	428 65
" Taxes on School Lots.....	65 27
" Scholarships .....	748 50
Total .....	\$6,903 00
Besides the above amounts, which pertain	

strictly to our Church work, I received for the Nebraska sufferers, and disbursed to them, mostly through the missionaries, \$304.75. Quantities of clothing, food and some money were sent directly to the missionaries and disbursed by them in the famine-stricken districts. Altogether we have been generously helped the past year by our friends, more, I trust, than we shall need again for many a year to come.

Respectfully submitted,

ANSON R. GRAVES,  
Missionary Bishop of The Platte.

### THIRD ANNUAL REPORT OF THE MISSIONARY BISHOP OF SPOKANE.

DURING the past year I have, in the visitation of my jurisdiction, held eighty-two services, preached sixty-nine times, baptized forty-one, confirmed forty-five, celebrated the Holy Communion forty-one times, ordained two Priests; freed one church from debt, and built and paid for another, travelling 2,820 miles.

I have eight clergymen and one lay-worker, this being one less than in my last report, and I have arranged for two others to come out in September.

Services have been held with some regularity at twenty-six places and an occasional service at twenty-five other places.

#### SPECIALS

In addition to the assistance given by the Board of Missions, "specials" have been received from the East as follows: For Clergy Fund, \$1,432; St. Mary's Hall, \$7,132.80; church building, \$250; to repair loss by fire, \$220; general fund, \$1,443.15, total, \$10,477.95. Borrowed, \$200. Total, \$10,677.95.

#### EXPENDITURES.

Salaries and travelling expenses of missionaries, \$2,112; St. Mary's Hall, \$7,132.80; church building and debts, \$870; printing and postage, \$135.85; taxes and repairs, \$387.30; on hand, \$40. Total, \$10,677.95.

I am very grateful to the generous givers who have so kindly helped my jurisdiction in its great need.

The financial troubles have been very much aggravated here because almost all came to the West poor and in debt for their farms, buildings, machinery, business-capital, and churches, and now they have either lost everything or are straining every nerve to pay the interest on their debts. Our

silver mines are closed, our wheat and cattle have been ruinously low, horses, which we raise in vast herds, are scarcely worth the value of their hides, and in such a condition of things the missions cannot support their clergy or pay the interest on their debts, and the burden of it all has fallen upon the Bishop, who has made promises which he can redeem only by generous help from the East.

#### NEEDS.

And yet in the face of all this disaster the work imperatively demands more clergymen and a larger outlay for the coming year. There are now on my list seventy-five places large and small still unsupplied, and I hope the Board or some parish or generous individual will give me \$1,000 to secure a travelling missionary for these scattered and neglected people. I have distributed thousands of tracts on the Church and hundreds of Prayer Books and have thus brought the Church home to thousands whom our clergy could not reach. O that I could only have a few hundred dollars to spend in such literature during the coming year!

#### ST. MARY'S HALL.

I found that in order to make St. Mary's Hall successful something must be promptly and energetically done. So by generous help I have purchased at a very reasonable price an admirable building centrally located, have added school-room, etc., and have half paid for the whole plant. Seven thousand, five hundred dollars more will complete the work.

Mrs. Wells has personally taken the school in hand and we are to live in the building with the girls. Already fresh life

is infused into the institution and pupils are coming in in a most encouraging manner. With additional help from the East I am confident that the school can soon be made self-supporting.

#### HOSPITAL AND BOYS' SCHOOL.

In consequence of the hard times our hospital and boys' school may have to wait another year.

A new and far more substantial era is opening out before us and there are unmistakable signs of a rapid growth for this country in the near future. And I hope the Church will help me occupy this wonderful land for the Master.

Respectfully,

LEMUEL H. WELLS,

Missionary Bishop of Spokane.

SPOKANE, August 13th, 1895.

### CHURCH WORK AMONG NEGROES AND INDIANS.

#### WORK AMONG THE COLORED PEOPLE.

AT the anniversary meeting of the Evangelical Education Society at Minneapolis, Bishop Dudley spoke of the work among the Colored people, and quoted largely from Mr. Booker T. Washington, a Colored educator in the South, to show the deplorable condition of the religious teachers and their converts, and the necessity of a better selected and instructed Ministry. As a rule, he urged that the chief study should be the English Bible and the Prayer Book, and such works in the English language as would lead to a fuller knowledge and understanding of the great standards of our faith. These millions must be taught the principles of righteous living.

Bishop Dudley said: "As a southern man, I love the Black man. I was brought up with him. He is my brother. I know his weakness, his wrongs, and his needs. I can testify that many of the Colored race are as honest, as pure, and as truthful as any other men anywhere, and yet—oh yet! while they are the most religious people in the world, what is the character of their religion? Let one of their own race speak—Booker T. Washington, one of the wisest and best men in the South, one who has done more to elevate his race than any other man except General Armstrong. He established a small country school in Alabama a few years ago which has grown under his able management to an institution of a thousand pupils, who are instructed in mechanical arts, in farming, and in elementary English, and are fast becoming worthy citizens and Christian leaders. The manager and instructors are all Colored men. Mr. Washington says: 'In order to grasp the situation it is well to bear in mind that there are in the fifteen southern States, including the District of Columbia, at least 7,000,000

Colored people to be reached with the Gospel. In their religious opinions these people are almost equally divided between the Baptist and Methodist denominations. This is about the numerical force: Colored Baptists, 1,120,000 Church-members, 10,000 churches, and 7,000 ordained ministers; Methodists, with about the same numerical strength as the Baptists; making a total of 2,240,000 Church-members in these two denominations. Outside of the Methodists and Baptists the combined membership of all other denominations, Congregationalists, Episcopalians, Presbyterians, etc., in the South, will not exceed 22,500.

"What is the character of the preaching that these masses receive, whether Church-members or not, and what does belonging to the Church mean to them? The ministers representing the Congregational, Presbyterian, and Episcopal churches are, as a rule, intelligent and earnest, yet they are so cramped by denominational lines that they reach and influence but a small number. Outside of the Baptist and Methodist bodies the educated ministers do not reach, in their own congregations, an average of over fifty persons, though they do much general work for the uplifting of the people, and give them examples of what a church should be. Now, as to intelligence, morality and religious earnestness. After coming into direct contact with the Colored ministers for eight years in the heart of the South, I have no hesitancy in asserting that three-fourths of the Baptist ministers and two-thirds of the Methodists are unfit, either mentally or morally, or both, to preach the Gospel to any one or to attempt to lead any one. With few exceptions the preaching of the Colored ministry is emotional in the highest degree, and the minister considers himself successful in proportion as he is able to set the people in



all parts of the congregation to groaning, uttering wild screams, and jumping, finally going into a trance. One of the principal ends sought by most of these ministers is their salary, and to this everything else is made subservient. Most of the church service seems to resolve itself into an effort to get money. Not one in twenty has any business standing in the community where he resides, and those who know them best mistrust them most in matters of finance and general morality. With such spiritual leaders, *the mere fact that so large a proportion of the 7,000,000 Colored people in the South are Church members is misleading.* A large proportion of these Church-members are almost as ignorant of true Christianity, as taught by Christ, as any people in Africa or Japan, and just as much in need of missionary efforts as those in foreign lands.'

"The theological schools now in the South shape their courses of study after the models of Andover, Hartford, and Union seminaries. A very small proportion of Colored men are mentally fitted to pursue such a course. The few who are dragged through become muddled, others do not complete the course. Indeed, the supply from these schools is exceedingly small. The Baptists, who have 10,000 churches, graduated *five men in one year!*"

In response to an appeal of Mr. Washington to supply better religious teachers, Phelps Hall (or Bible School) was founded at Tuskegee, Alabama, where men are to have a thorough training of three years in the English Bible, and then be ordained and set to work. The expense to the pupil for board and instruction is only eight dollars a month, and he is given the opportunity to pay a part or the whole of this by manual labor.

Our Church might well unite her small schools and adopt a course of preparation similar to that of Tuskegee. *The Colored race need thousands of ministers to-day.* It is a waste of time and money to spend years in teaching them Latin, Greek, and Hebrew, Make them thoroughly acquainted with God's Word and the Prayer Book, and set them to work.

#### WORK AMONG THE INDIANS.

Bishop Hare, of South Dakota, had hoped to be present, and speak of the work among the Indians, but wrote that his phy-

sician had advised him to stop work for a season. He sent an interesting summary of his Episcopate of twenty-two years in Dakota. Under his care sixteen Indians have been educated for the Ministry, and several others are now preparing to preach the Gospel. Many others have been trained for catechists and teachers. These collaborators have become eminently useful as guides and exemplars to their tribes.

The Bishop says: "The Indians with whom the mission has had to deal have been some of the most reckless and the wildest of our North American tribes, and they are scattered over a district some parts of which are twelve days' travel distant from others; nevertheless the missionaries have penetrated the most distant camps and reached the wildest of the tribes. We have missions now among the Sissetons, Wahpetons, Santees, Yanktons, Lower Brulés, Yanktonnais, Blackfeet, Sans Arcs, Onkapapas, Minneconjoux, Two Kettles, Upper Brulés, and Ogallalas."

"Our mission boarding-schools were the first venture among them in this line. We have now four in successful operation among these Indians, in which live 201 children. We have four commodious, substantial boarding-school buildings, and a vast and once desolate country is dotted over with forty-eight neat churches and chapels and thirty-four small but comfortable mission residences. No recess in the wilderness is so retired that you may not, perhaps, find a little chapel in it. All this has been accomplished, without government subsidies, by the gifts of generous friends. Over seventy congregations have been gathered; the clergy have presented for Confirmation during my Episcopate nearly 4,000 candidates; nine faithful Indians are serving in the Sacred Ministry, seven have died, and the offerings of our native Christians have increased since we were able to make a systematic effort in this behalf, as indicated in the following statement: in 1881 they gave \$585, and in 1894, \$3,176."

In regard to his needs the Bishop says: "The Indians have lost almost everything by the progress of civilization. The antelope, deer, and buffalo were their capital, and the raw material out of which they provided for almost all of their wants, whether clothing, food, tents, or utensils, and these animals have almost entirely disappeared.

Their acquisition of new habits and productive occupations is a slow process. Comparatively little pecuniary aid can be expected, therefore, from them. Their needs, secular and spiritual, meanwhile, are extreme.

"We could to-day organize many new congregations of heathen Indians had we chapels to gather them in and men to make disciples of them and teach them all things whatsoever our Lord hath commanded. These chapels would cost from \$500 to \$1,500 each, according to size and location. The salaries of the teachers, catechists, or ministers would, as the case might be, range from ten dollars to seventy dollars per month.

"The children in our boarding-schools are

provided for by annual scholarships of sixty dollars each. I sincerely hope that the scholarships now maintained may be continued, and that scholarships will be undertaken for children now in the schools who are not thus provided for.

"There are now employed in mission work fifteen clergymen and seventy-two catechists and helpers (men and women). Their salaries range from \$100 to \$1,000 per annum. These faithful workers are the backbone and ribs of the mission; the whole structure grows up around them. Their support is a matter of the first importance. We need churches, chapels, schools; we need support for missionaries, the *creators*, the very *souls* of churches, chapels, schools, even more."—*Southern Churchman*.

### AN INTERESTING MISSION IN NORTH CAROLINA.

BISHOP CHESHIRE told, a few months ago, in one of the Church papers, of his hopes and plans for the revival of the old Valle Crucis mission on the Watauga river in North Carolina, and of the good work done there during the past year by the Rev. Milner Jones. Mr. Jones's labors, however, are not confined to Valle Crucis. He works in three counties, Ashe, Watauga, and Mitchell, over a field seventy-five miles in length and twenty-five miles in breadth.

¶ The work in Bakersville, the county town of Mitchell county, is of a most interesting character. This county has been commonly considered one of the most lawless communities in all the mountain section. Mr. Jones began his labors there about the beginning of the present year. He was urged at first to use a building belonging to a local Methodist congregation. His services, however, coming to attract a good deal of attention, he was rather summarily turned out of this place, whereupon he took himself to the court-house, which he had desired to do from the first. Here he continued his services for some months.

The Bishop made a visitation to Mr. Jones's field the last of June. He had appointed one service for Bakersville, on Friday evening, June 28th. Mr. Jones, however, made an appointment for an additional service on Thursday evening, and to be in time drove the Bishop thirty miles across the mountains on Wednesday, reaching Bakersville on Wednesday night. The re-

ception which he met from the people was equally surprising and gratifying. Only once before had a Bishop held service in Bakersville, and that was twelve or fifteen years before. The Bishop hardly had leisure to talk with all the people who thronged to see him. Several hundred Prayer Books and Hymnals were given away, and the greatest interest was manifested by all to learn more about the teachings, the practices, and the history of the Church.

In order to improve the opportunity thus afforded, the Bishop cancelled his appointment for Sunday in an adjoining county and remained in Bakersville until the morning of July 1st, preaching in the court-house Thursday and Friday evenings and Sunday morning and evening to such congregations as he had seldom addressed before. He also visited a number of the people, in their homes, visited the county jail, and conversed with the prisoners and had prayers with them. The week-night congregations not only filled every seat, but crowded the passages and open spaces about the bar as men crowd to a great trial.

At these services a number of people were baptized and thirteen were confirmed. When the Bishop was about to leave town early Monday morning, July 1st, several of the most prominent and estimable people of the place desired him most earnestly to return at an early day, that they might have further opportunity of instruction in order that they too might be confirmed.



Now comes the interesting part of the story. While the crowds had been attending Mr. Jones's services the Methodists and Baptists, who had held undisputed possession of the community, looked upon it as a mere passing interest without serious danger to themselves. But the visit of the Bishop and the impression made by the administration of Confirmation and the solemn services of the Church, and the numbers and character of those who were seen to be attracted, made a deep impression. The day after the Bishop and Mr. Jones departed the Methodists and Baptists induced the county commissioners to make an order that the court-house should not be used for religious services, and the sheriff informed those who asked the reason of this action that they did not like the doctrines which had been preached. The next week a prominent Methodist attacked Mr. Jones in a highly offensive, personal article in the village paper, and then followed a set sermon by the Northern Methodist preacher in the Southern Methodist church, in which the Church and the Prayer Book were violently assailed and denounced. A systematic effort was thus set on foot to counteract the growing favor in which the people were beginning to hold the Church. When Mr. Jones returned for his regular appointment he found himself attacked with personal animosity and indignity in the newspapers, the Church assailed in the pulpit, and his congregation

refused the use of the court-house. He therefore held service in the court-house square by the side of the public street, and set forth with unabated courage the cause of the Church and of the truth, and rallied to himself the little band of recent but already sorely tried Churchmen of Bakersville.

A few weeks after this the Bishop made special efforts to reach this remote mountain town, and was able to spend part of a day with them. He, too, preached by the side of the public street and administered Confirmation to one candidate kneeling on the ground before him. As he was about to proceed to the place, the Bishop remarked that as it was so informal a service and amid such unfavorable surroundings, he thought he would not wear his vestments. "Bishop," said one of the few faithful, "if I did it at all, I think I should do it right." So in rochet, chimere, and stole the Bishop officiated.

The Bishop, on such an occasion, could not do less than promise those faithful few that if they would do their part according to their ability he would undertake that they should be assisted in building a church for their promising mission, and he would be very grateful for any offering sent to him for this work among the mountains. By next summer he hopes to see Mount Zion Church, Bakersville, lifting its cross towards the sky.

## THE CHURCH AND THE COLORED PEOPLE.

IT is worth considering why so few progressive, self-reliant, industrious Negroes, both men and women, belong even nominally to the Episcopal Church. The answer must be that while the Church hung back from her proper work, other messengers of Christ stepped forward to lift up the fallen, and to raise the degraded into the dignity of true Christian manhood and womanhood. They have done a blessed work in breaking the ground, and although belated, the Church has now in some measure awakened from her lethargy, and is going forth to take her proper place among the leaders and make up for lost time.

The Colored Commission has repeated again and again that all its experience goes to show that the true way to help the millions

of its Colored fellow-citizens in their upward struggle is to secure to both sexes the fullest means and opportunities for *education*, and especially for *industrial training* of all kinds. The more these submerged millions can be brought under the influence and control of the Church in their daily lives, and trained by her authorized teachers in habits of industry, temperance, and Christian living, the better it will be not only for them but for the country at large. Accordingly, since 1886 two institutions for educating and training Colored students for the Ministry have come into existence, viz., King Hall, in the District of Columbia, and Hoffman Hall, in Nashville, Tennessee. Each of these has sent qualified students into the ranks of the clergy.

# FOREIGN MISSIONS.

## FORM OF BEQUEST TO FOREIGN MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

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Should it be desired, the words can be added: For work in Africa, or China, etc., etc.

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### “THE FAILURE OF FOREIGN MISSIONS.”

“THE failure of Foreign Missions,” is a candid, piercing truth or a stupid, ponderous lie. Have Foreign Missions in the nineteenth century failed? and if so, how far and wherein have they failed, and what is the cause of this failure?

I want to take up the subject honestly and fairly and practically. I shall assume that you have enough interest in it as one of the great themes of to-day, involving, as it does at the present moment, this most serious question of relation and intercourse between the great churches and nations of the world, to consider it thoughtfully. You do not want empty exhortation or cheap wit. You care as little for the sentimentality of the mere enthusiast as you do for the sour and silly sneering at missionaries which disfigures some of our alleged newspapers. You would like to know the real facts and principles bearing on this question of the failure of Foreign Missions, and I would like, so far as possible, in a brief half hour, to give them to you.

There are three kinds of failure—failure through a mistaken aim, failure through the use of improper means, and failure through an imperfect or partial connection between the aim and the means. For example, if a man sets out to do a foolish and unnecessary piece of work, even if he accomplishes it, he will fail. If he attempts to perform a good piece of work with the wrong materials and tools, he will fail; and if he undertakes to do a wise thing with the right instruments, but does not use them with sufficient skill or strength, he will fail, but only in so far as his wisdom and his force come short; and if he is the right kind of a man he will still have the hope of ultimate and complete success to redeem his failures.

Now, it is hardly conceivable that any one will be so foolish as to assert that Foreign

Missions are a failure in aim. The desire and purpose to make known the grace of God in Jesus Christ to all the world are essential to the very being of Christianity. It is evidently a religion designed and intended, in its spirit and character, for all mankind. Its universality is one of the elements, and one of the greatest, that make its glad tidings. It is, as Dr. George A. Gordon, of Boston, said, in his noble sermon before the American Board of Foreign Missions this year, “the Gospel for humanity.” Christ, as prophet, came as the Light of the world, to bring the knowledge of the personal and living God to every man that cometh into the world. Christ, as Priest, offers Himself as the Lamb of God to take away the sins of the world, tasting death for every man, that the world, through Him, might be saved. Christ, as King, appears as the leader of a new humanity, the head of every man, who shall gather together all things in one and deliver all to the Father.

This truth that the Gospel is meant for all men is not secondary, something which may or may not be inferred by Christians after they have accepted Christianity. It is primary, central, vital, interwoven with the very heart of Christianity, part and parcel of its life. You cannot really accept it at all unless you accept this with it.

How can it be a mistake, or a dream, or a fantasy, for the Church to recognize this hope, and duty, and purpose of preaching the Gospel to every creature, as a revelation from God, at the very centre of her being? We might as well call it a mistake for the bird to wish to fly; a mistake for the kindled fire to send its waves pulsing out against the barriers of darkness. To seek the true end of its existence is a vital necessity for every creature. A high and noble aim is the one unalterable condition of a full, perfect, conscious, unfolding life. For



the Church of Jesus this aim cannot possibly be anything else than to make known the eternal, precious, saving love of God in Christ to every soul that breathes.

Now look at Foreign Missions in this light, as an ideal, an aspiration, a noble aim set before the Church. Set aside, for the moment, all consideration of the possibility or the means of realizing it. Merely as an aim, a purpose, a motive power, it is not, and cannot be a failure; it must be, and it has been, a success. Whenever and wherever it has burned pure and bright, it has revealed the figure of the Christ more clearly to the eyes of His disciples, and guided their feet more closely in the holy way of faith and hope and love.

In the first century it was the spirit of Foreign Missions that saved the Church from the bondage of Jewish formalism. Paul and his companions could not live without telling the world that Christ Jesus came to seek and save the lost—lost nations as well as lost souls. The heat of that desire burned up the fetters of bigotry like ropes of straw. The Gospel could not be preached to all men as a form of Judaism. But the Gospel must be preached to all men. Therefore it could not be a form of Judaism. The argument was irresistible. It was the missionary aim that made the Emancipation Proclamation of Christianity.

In the dark ages the heart of religion was kept beating by the missionary zeal and efforts of such men as St. Patrick, and St. Augustine, and Columba, and Aidan, and Boniface, and Anskar, who brought the Gospel to our own fierce ancestors in the northern parts of Europe and wild islands of the sea. In the middle ages it was the men who founded the great missionary orders, St. Francis and St. Dominick, who gave for a time the hope that the Roman Catholic Church would purify herself from her corruptions, and rise from her worldly sleep. And when the Reformation had lost its first high impulse, and sunken into the slough of dogmatism; when the Protestant churches had become entangled in political rivalries and theological controversies, while the hosts of philosophic infidelity and practical godlessness were sweeping in apparent triumph over Europe and America, it was the spirit of Foreign Missions that sounded the reveille to the Christian world, and lit

the signal fire of a new era—an era of simpler creed, more militant hope, and broader love—an era of the Christianity of Christ. Yes, I say the very aim of preaching the Gospel to every creature has drawn the Church back from her bewilderments and sophistications closer to the simplicity that is in Christ, and so closer to that divine ideal of Christian unity in which all believers shall be one in Him. You cannot preach a complicated Gospel, an abstract Gospel, to every creature. You cannot preach a Gospel that is cast in an inflexible mould of thought like Calvinism, or Arminianism, or Lutheranism, to every creature. It will not fit. But the Gospel, the only Gospel which is divine, must be preached to every creature. Therefore, these moulds and forms cannot be an essential part of it. And so we work our way back out of the tangle of human speculations towards that pure, clear, living message which Paul carried over from Asia to Europe, the good news that God is in Christ, reconciling the world to Himself; we realize that this is the Gospel for the age, and for all ages; and we know, and confess, that all who live in and by this truth are one with Christ in God. . . .

The missions of to-day are making use of the most modern, practical and sensible methods that can be found in any enterprise. If any of you do not know that fact, it is because you are behind the age in your information. You would do well to read a little and try to catch up.

The plan of Foreign Missions is substantially the same in all churches, and may be briefly stated: First, to send out living men and women, the best and the best educated that can be found, to teach, and preach, and live the Gospel. Second, to equip them just as mercantile agents and explorers are equipped for the new climate and conditions in which they have to live, and to furnish them as far as possible with the strongest weapons of civilization—the printing-press, the school, and the hospital. Third, to draw into the work as rapidly as possible an army of native workers, that the Church in every land may belong to the people of that land, and embody the Christ life in their own forms of thought and speech. Fourth, to administer the enterprise on sound business principles.

That is the plan; criticise it, better it, if

you can. But pray don't sneer at it, unless you know what it is and are prepared to improve it.

Take it up point by point. Christianity is a life even more than it is a doctrine. How can it be spread except by sending out men and women from the centre of Christendom to live that life in the centres of heathendom? And what is the quality of the men and women who have been sent? Granted, if you will, that there have been some weak ones and some foolish ones. To err is human. Do not our churches at home sometimes get hold of idiotic, or eccentric, or simply incompetent ministers? But take the Foreign missionaries, all in all, men and women, and we may safely say that they have commanded the respect and admiration of all intelligent observers. Every now and then some one brings home an evil report of them. Test the character of the witness before you swallow his testimony. A literary tourist comes back from the islands of the sea with tales of ridicule and sneers of contempt for missionaries. Examine his trail and see if he has not left behind him a record of self-indulgence in heathen vice which would account for his prejudice against the introduction of Christianity. And then take the testimony of a fair, honest, fearless man like the brilliant novelist, Robert Louis Stevenson, who cast his lot with the islanders of Samoa. His biographer and stepson writes of him: "Mr. Stevenson's relations with the missionary bodies, the two Protestant and the Roman Catholic, were particularly happy. He stood very high in the love and esteem of all three, for though a candid critic, he was in the keenest sympathy with their work and their way of doing it, and was ever outspoken in his admiration of their high-mindedness, unsctarianism and honest endeavor to improve the people. His friendship and regard was no less generously returned; and they opened their hearts to him freely and frankly, on many a delicate matter undivulged to the general world; for together they stood on the common ground of regard for Samoa and devotion to its welfare."

A few years ago, an officer of the United States navy gave a bad account of the missionaries in Syria. People believed it without stopping to ask who said it. This year, that very man was invited to retire involuntarily from the navy because he was not fit

to stay in it. On the other hand, the Hon. Charles Denby, United States Minister to China, writes: "As far as my knowledge extends, I can and do say that the missionaries in China are self sacrificing; that their lives are pure; that they are devoted to their work; that their influence is beneficial to the natives; that the arts and sciences and civilization are greatly spread by their efforts; that many useful Western books are translated by them into Chinese; that they are the leaders in all charitable work, giving largely themselves, and personally disbursing the funds with which they are intrusted; that they do make converts, and such converts are benefited by conversion."

But suppose some one says, "This is all very fine, but it is too fine. Christianity cannot be established by foreigners, even the best. It cannot be propagated by grafting. It must grow from seed raised on the ground. Native churches must be developed on native soil, manned by native preachers, to work under native conditions."

Quite right, and that is just what Foreign Missions are doing. At the outset there may have been some mistakes made in the opposite direction. But now it is fully recognized that, as Mr. Flinders Petrie, the Egyptian explorer, has lately said, you cannot lift a race at once, by main force, out of barbarous into civilized conditions of life, and if you try it you will probably destroy the race. The Church knows this as well as anybody. She has already drawn a host of 45,000 native preachers and helpers, black and yellow and red and brown, in all sorts of costumes and speaking all tongues, into the service of Christ. She is not trying to run all Christians into a New York or London mould of thought and manners and worship. She is content to have African and Chinese and Samoan Christians, quite as indigenous and unique as the houses that they worship in. And if there is to-day a heathen race that is suffering or declining in any way by reason of contact with Christian races, it is not because missionaries are too hasty in introducing the virtues and refinements of civilization. It is because so-called Christian governments and traders are pushing in, with diabolical energy, its vices, and curses. The seeds of blasting disease planted in the blood of the Hawaiian race by lust and license; the ruin of drunkenness spread through Africa by a flood of vile



rum poured in by Christian nations at the rate of 2,600,000 gallons in the year 1894 at a single port—and a million gallons a year come from America; the moral fibre of the Chinese race rotted out by the consumption of nearly 6,000 tons of opium every year, imported from India at a profit of \$32,000,000 to the English Government—these facts tell the story of the decay of heathen races. These facts of horror and shame show the forces of evil against which the missionaries are fighting to build up a native Christianity, a native virtue, with almost incredible heroism, and, under God, with miraculous success. . . .

But there is still another question to be asked. Granting that the aim of Foreign Missions is right. Granting that the methods used are fairly up to the best level of human wisdom and skill. What shall we say of the results thus far accomplished?

The answer is long; I can give but a fragment of it. It is two-fold; I shall give both sides of it. You shall have an outline of the facts and judge for yourselves.

Foreign Missions in this century have drawn a multitude of at least 4,000,000 human souls out of the darkness of heathen superstition into the light and life of the Christian religion. Of these, 1,300,000 have become communicants and confessors of Christ, often at the cost of martyrdom, always at the price of courage and sacrifice greater than we can estimate. Every year at least 100,000 converts are added to the Church in heathen lands. That makes 274 new Christians every day, almost twelve every hour; a new life joined to Christ for every five minutes that pass, while we are discussing the failure of Foreign Missions. You could fill this church twice over every Sunday in the year with the men and women who are forsaking false gods to confess the true God in Jesus Christ. . . .

Look at the more general work of Foreign Missions in enlightening and uplifting mankind. The Bible has been fully translated into ninety languages and partially into 230, making 320 different tongues in which it now proclaims its glorious message. Seven hundred thousand pupils are daily gathered in mission schools and colleges. Hospitals and medical missionaries are helping the sick and wounded in every land on earth. And every movement of civilized nations

the last fifty years to succor the starving and suffering in China, in India, in Africa, in Armenia, has done the largest and best part of its humane and holy work through the agency of foreign missionaries. Whole races, like the Fiji islanders, have been lifted out of the horrible pit and miry clay. Great nations, like Japan, have been interpenetrated with redeeming light. "I assert it to be a fact," says Rear-Admiral George E. Belknap, of the United States navy, "beyond contradiction, that there is not a ruler, official, merchant or any other person, from emperors, viceroys, governors, judges, counsellors, generals, ministers, admirals, merchants and others, down to the lowest coolies in China and Japan, Siam and Corea, who, in their association or dealings with their fellow men in that quarter of the globe are not indebted every day of their lives to the work and achievements of the American missionaries." In the face of these facts, who will dare say that Foreign Missions have not succeeded?

But there is another side. There are more than 900,000,000 heathen still outside of the light-circle of Christianity—a field ripe for the harvest, but no laborers to gather it. A hundred years ago the gates into this field were closed and guarded. China, Japan, Korea, Siam, shut within walls of native bigotry and hatred; India barred by the opposition of the East India Company; Africa hidden behind a barrier of unexplored darkness. Now the walls are down; the gates are open; the way is clear. Where is the throng of Christian warriors rushing into these new openings to claim the lands for Christ? See them passing through the gates; for every 250,000 souls in Africa, one missionary; for every 300,000 souls in Siam, one missionary; for every 700,000 souls in China, one missionary. Hear them begging at home—these brave, lonely soldiers—for the money to sustain and equip them for the fight. Hear them calling from across the sea for men to help them hold the fort. And then see the Church in Christian lands, rich and increased in goods, and in need of nothing, cutting down its contributions and reducing the number of its missionaries, and sitting down to consider the failure of Foreign Missions. Failure! Of course it is a failure when we look at it in this way. It has failed to rise to

the level of its opportunities. It has failed to keep pace with the growth of the Christian Church in power and wealth. It has failed to hear the message of encouragement which comes back from every land where the Gospel has been preached. It has failed to make an impression upon the world adequate to the grandeur of its cause. It has failed to give full and clear utterance of the heart and mind of Christ to the nations. It has failed to bring the greater part of mankind out of heathendom into Christendom. Yes, it has failed so far. . . .

Do we not believe that the Gospel which has blessed our lives and comforted our sorrows, and lifted up our hearts and saved our souls, is meant for all men, and good for all men? Do we not know that this same Jesus whom we have trusted and loved is the only Saviour of the world; the only source and fountain, the only guide and goal, of all the noblest life of mankind? Yes, beloved, we do believe this, but we do not believe it deeply and clearly and strongly enough. Let us lift

our faith to the level of our religion as Christ proclaimed it when He said: "I am the light of the world," Let us lift our hope to the level of our religion as Paul held it when he wrote that "at the name of Jesus every knee shall bow" and "every tongue confess that Jesus Christ is Lord to the glory of God the Father." Let us bind our charity to our faith and our hope in a true love for men as generous and as broad as the heart of Him who said to His disciples: "Go ye, therefore, and teach all nations." Oh, that the new day of Christian faith and hope and love on Christ's level, might dawn upon our souls! Oh, that we might realize what it means to have a Master who died for all men! Oh, that we might understand what it means to believe in a religion which is given for the whole world! Then should we come with exultant joy, with eager interest, with heartfelt prayers, with overflowing gifts to redeem the partial failure and consummate the full success of Foreign Missions.—*Rev. Dr. Henry Van Dyke.*

### THE OPPORTUNITY IN JAPAN.

THE question has been asked: "Can a nation be born in a day?" Japan answers: "Yes." For more than three hundred years she was a hermit kingdom, desiring neither to know nor to be known by other peoples. When Commodore Perry, of the United States navy, in 1854, knocked at the doors of Japan and extended, in friendship, the hand of America, many of the people thought he was a great magician, because his ships could enter the bay of Uraga without sails. To-day there are more than 300 steamships owned by Japanese companies; 3,000 miles of railway are rapidly gridironing the Empire; cotton mills, machine shops, shipyards, give employment to thousands. The telephone and electric light are found in all large cities. In fact, there is no invention or discovery of modern times that is not known and utilized by the Japanese. The last year has shown the world what Japan can do in the way of military science. An army, equipped and drilled upon the best European models, led by intelligent and efficient officers, and backed by an honest government, has easily defeated the armies of a vast Empire, hide-bound in ignorant

conservatism, whose government was one of cruelty and corruption, and compelled it to sue for peace. So far as war may be called civilized, that on Japan's part may be so called. Her Red Cross Society, with its ambulance service, with its surgeons and nurses, paid the same attention to the sick and wounded Chinamen as it did to the Japanese.

The progress that Japan has made intellectually is equal to that which it has made materially. Every Japanese child over six years of age is required by law to attend school. It is a melancholy fact that from the time a child enters a primary school in Japan, until it graduates from the imperial university, no moral system worthy of the name is taught him. It is true that the mythical origin of Japan, as taught by Shintoism, with its stories of the Sun Goddess, are taught to Japanese students, but they are received either with silent incredulity or with open sneers. Buddhism, until lately, was taught to Japanese students, but the pessimism of Buddhism answers nothing to the aspiration of the young Japanese to-day. Buddhism is a philosophy; Christianity is life.



The ultimate object for which all Buddhists strive is Nirvana. What is Nirvana? A dreamless, negative state of torpor, the extinction of everything of which we may predicate the *ego*—the loss of personality, annihilation. There is not one intelligent Japanese in a hundred who, to-day, will acknowledge himself a Buddhist.

It is therefore one of the duties of missionaries to the Japanese to establish schools for the right culture of the young. The Brotherhood of St. Andrew has honored itself in honoring us by sending Charles H. Evans to Japan as a missionary teacher. Mr. Evans has not yet learned the Japanese language, but his life is a constant sermon. He preaches as he walks. The school to which Mr. Evans is sent is located at Nara, one of the ancient capitals of Japan, and one of the most noted cities for beauty in that beautiful country. That school, which numbered about thirty-five students when Mr. Evans went there, in the fall of 1894, now has on its roll 165 students. It is the only Christian school in Japan which is recognized by the Japanese Government as of equal grade with its own schools, and whose graduates may enter the university and higher middle schools without examination.

We missionaries to the Japanese are not preaching Christ to a hostile people. Until the last war, many Japanese had the idea that a man, by becoming a Christian, became a foreigner, and therefore disloyal to his country and to his Emperor. But the war has taught them a lesson. We had more than 200 Christian soldiers in the army that went to China. They were among the bravest of the brave, and were found in the forefront of every battle. Their morality and regular habits of life made them less sensible to disease, fatigue, and cold than the non-Christian soldiers. The report of what these men did appeared in the Japanese newspapers, and now there is not a man in that whole empire who does not know that one becoming a Christian is no less a Japanese than he was before, but a better Japanese. During the war six native Christian ministers received official permission from the Japanese Government to accompany the army as chaplains, while many native Shinto priests, who asked for the same privilege, were refused. Every Christian missionary and

every Christian worker in the empire was given permission to visit the garrisons, distribute portions of the Scriptures and Christian tracts, and to preach to the soldiers.

There is therefore now given to the Christian Church throughout the world an opportunity to evangelize the Japanese, such as has never been given before. There is in the jurisdiction of the Bishop of Tokyo a population of 16,000,000. For the evangelization of that great number this Church has sent to Japan one Bishop and eleven Priests. We have, however, in addition to these, thirteen Japanese clergy, than whom a more devoted, spiritual-minded, intelligent set of workers cannot be found anywhere. In appealing for help to Christianize the natives of Japan, I am frequently told that charity begins at home, and that there is a large foreign population in America which is not yet Christian, and that it is the duty of the Church first to make Christians of these before she thinks of going outside. Had the Apostles of our Lord acted on that principle and said, "We must make Christians" of every Jew in Jerusalem before going "outside," they might have remained in Jerusalem until to-day and found plenty of work to do. If the Apostles had acted on the principle that charity begins at home and ends there, we of the Anglo-Saxon race might still be worshipping blocks of wood and stone, or the starry hosts of heaven. If the Apostles had acted on that principle, there would not be to-day a Christian man, woman, or child in Europe or America.

The Japanese are a proud and independent people, and as soon as they can possibly get along without the help of the foreign missionary they will not hesitate to invite him to return home. We have established in Japan what is known as the *Nippon Sei Ko Kwai*—the Holy Catholic Church in Japan. This Church is composed of the missionaries and converts of the missions of the Church of England and of the Church in America. The very day that this Church was organized with its own constitution, canons and Prayer Book, saw also the establishment of a Japanese Church Missionary Society—a society known as the *Nippon Sei Ko Kwai Nai Gai Dendo Kwaisha*—the Home and Foreign Missionary Society of the Church in Japan. The resolution proposing the or-

ganization of that society did not at first contain the word "Foreign," but only the word "Home." No sooner did it come before the house than an amendment was made to add the word *Gai*, which means Foreign. Some of the foreign missionaries present smiled and said, "Don't you think it would be better to wait until you are yourself independent of foreign support, before you think of establishing not only a Home missionary society, but a Foreign one also?" The Japanese replied: "It is sad but true that we are at present dependent upon you foreigners for the Christianization of our people, but it is not always going to be so. We hope before many years not only to evangelize our own land, but we propose also to send out our missionaries to Corea and China." The Japanese believe in Foreign Missions.

If you will look at the Report of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America you will see that barely more than one-half of the parishes in this Church contribute regularly to the treasury of the Mission Board. On the other hand, there is not a mission or congregation connected with the *Nippon Sei Ko Kuai* that does not contribute regularly and systematically to the missionary work of that Church. More than that, we have organized a Pastorate Fund Society, to which every communicant is obliged by assessment to contribute. This society is for the purpose of collecting funds for the payment of the salaries of Japanese clergy. And at every Confirmation service which I hold in that country the collection goes toward the endowment of the future Japanese Episcopate. We are not trying to establish there an American Church or an English Church, but an autonomous Japanese Church, which shall be self-propagating and self-perpetuating.

We, as a Church and as a nation, have opportunities given to us in Japan such as are offered nowhere else. During the last war the position of a European in Japan was not the most comfortable; but one had only to say, "I am an American," to be treated with the utmost respect and courtesy everywhere. The Japanese know that in every time of trial and perplexity they have had the sympathy and good will of America. They know that we as a

country do not covet nor desire other men's possessions; and so, for these reasons we have an opportunity such as no one else is given. And as a Church, with our historic Scriptures, historic Sacraments, historic Creeds and historic Ministry, we go before the Japanese offering them what no other religious body does. A few years ago we were very small folk there. Now we are almost in the front of missionary effort. I was very much interested in hearing the address of Mr. Haines, who spoke on the self-denial week. He said: "I think that if every Brotherhood man but did his duty, or a part of it, you would have at least \$11,000." What are you going to do with it? Can't you give us a couple more men like Evans?

The Japanese young man is a very lovable creature. He is ambitious, inquisitive, anxious to know a little about everything, and his appetite for English cannot be satisfied with the number of teachers we have now.

I was very much impressed this morning with the few remarks made by a gentleman about work among railroad men. The railroad men in Japan are, I think, among the brightest of our young men there, and they must be. They are noted for punctuality, alacrity, intelligence, and sobriety, and there is a great opportunity offered us for work among those young fellows. There are a great number of tourists traveling in Japan every year who speak English. That is another fact which strikes one living in Japan. You find a number of Russians, Spaniards, Frenchmen, Portuguese, Italians, Germans, Englishmen, and they all speak English; and it is a great advantage to a railroad man to know our language. The man who understands English has a much better chance for promotion than the man who does not. And so, if we could have one or two men to come to Japan and devote themselves to work among the railroad officials, the results, I think, would be most promising.

And then there are the soldiers. There are 150,000 soldiers in the regular army, and opportunities are given to every Christian worker in Japan to reach those men. By reading-rooms, personal conversations in classes and Bible-classes, many of those soldiers of the empire may be made soldiers of Christ. If this great American Church



will but give us in Japan twenty men as evangelists for twenty years more, I believe that, God helping us, the Church in Japan will be a light that will lighten all of Asia. A light that, sending back upon

this Western Church something of what you give them, is going to nerve and cheer you on to greater efforts for the Church and her Lord.—*Bishop McKim before the Brotherhood of St. Andrew.*

### ANNOUNCEMENTS.

*Africa*—The Right Rev. Dr. Ferguson, after a very pleasant and profitable visit in this country, sailed for Liverpool on November 16th by Cunard steamer "Etruria," *en route* for his jurisdiction.

*China*—The resignation of the Rev. Robert K. Massie, because of the impaired health of his wife, has been accepted with great regret by the Missionary Bishop of Shanghai and by the Board of Managers, to take effect on the first of January, 1896, and the resignation of Dr. Percy Mathews, now with his family in England, has been accepted to take effect upon the termination of his leave of absence May 2d, 1896.

*Japan*—The Right Rev. Dr. McKim and wife, the Rev. Joseph M. Francis and wife, and Miss Sarah S. Sprague sailed from San Francisco for Yokohama by the steamer "Coptic" on November 21st. Miss Sprague left her home in Hartford on the 6th of November, stopping at Boulder, Colorado, *en route*. The Bishop and Mr. Francis started from the West later in the month.

—The Rev. John Davis, D.D., under appointment as professor in Trinity Divinity-school, Tokyo, left his home, Kansas City, Kansas, on November 11th, intending to sail with the Bishop and his party as above.

### JAPAN.

#### THE REV. MR. AMBLER'S ANNUAL REPORT.

THE Rev. John C. Ambler, in his last annual report to Bishop McKim, said: "I am glad to be able to report steady progress in each station. The Hakuai church, situated in Bancho, Tokyo, is at present in a healthful state, so far as increase in numbers is concerned. I must, however, state that I have little hope of a church membership upon which we can rely, until a church building is furnished suitable to the place and people. As you yourself know the difficulties in obtaining such building, I do not consider it necessary to dwell upon this matter further.

"I reported a favorable condition in the city of Kawagoye in my last annual report. I am still very hopeful of this place, and I am confident that with patience and hard, steady work, we shall, in time, see results in no way disappointing. Although the baptisms show only an increase of one over last year, there are at present seven catechumens at Kawagoye under probation in preparation for Baptism, and, as the catechist working there has expressed it, it seems 'almost in this city the time for gathering in the fruit,' though it is not yet quite ripe. All praise is due to the earnest man and his wife who have been unremitting in their efforts at this place during the past year. The Sun-

day-school in particular shows a noticeable increase, being now fifty-seven, as compared with seventeen on the list in the last report. This denotes a rise in public sentiment and shows that the children's parents, as well as the children, are interested in Christianity. Nor do we know how many of them will witness for the truth to those at home. Last summer a school for poor children was started at Kawagoye and this has proved a marked success, as the number of children now attending is twenty-five. In the latter part of October of last year the catechist at Kawagoye was changed with a most favorable result. The new man came to the place with fervent zeal, and has continued to witness to small and great ever since his arrival. As a consequence of his energy and devotion the interest among the believers, which had grown lukewarm, has perceptibly increased, and one or two extremely hopeful inquirers have been drawn to the church. Among these I must mention the principal of the school in Kawagoye, a man of considerable influence and singular purity of life from all I have seen and known of him. He is a graduate of a normal school and was entirely indifferent to religion for many years. He is now deeply in earnest and loses no opportunity of discovering new truths about Christian-

ity either by reading or inquiry. He has already been admitted as a catechumen, and I am expecting to baptize him and admit his wife as a catechumen on my next visit to Kawagoye.

"Considerable interest has also been awakened in the surrounding villages and especially at a Yeta village, where a Yeta man has lately embraced Christianity and is a regular communicant of the Church at Kawagoye. We have held two meetings at this village, and the catechist at Kawagoye visits it monthly. During the past month a school has also been begun at Kawagoye for poor children, but is not yet established on a satisfactory basis.

"At Matsuyama there is a steadily-growing favorable awakening for Christ. The people are unprogressive and, as a rule, unenterprising, and seem to take little interest in anything, and in the beginning there was violent opposition to our work. This has, however, long since died entirely out and the present season is, I believe, a time when the heaven is slowly working in the lump. The state of the Christians there is, as a rule, good. One inquirer had been reached, an

old man, but he was taken away before he had publicly made confession of his faith, much to our great sorrow. I have now no fears for this place, as it is under the spiritual care of one of the most devoted, consecrated men I have ever known, who lives there with his family.

"The work in the city of Ogawa is more than ever encouraging, and a late accession in the person of the wife of the chief-of-police in this place will certainly give *éclat* to our work. She is a most estimable and intelligent woman, and has manifested from the start an admirable spirit of eagerness to learn amid many hindrances and discouragements. Others in the congregation are two men and a woman, all of whom were at one time notorious evil liver, who have now repented and are daily witnessing a good confession which is, of course, drawing interest towards our holy religion. Another hopeful feature is the return of a soldier from the war, who has come back greatly impressed, and he is now seeking Baptism. As the soldiers have acquired immense popularity in Japan we look for much from the direct influence of this man."

## HAITI.

### VISITATIONS BY THE BISHOP.

BISHOP HOLLY, writing on October 24th, says: "I left Port-au-Prince on the 11th inst. for an episcopal visitation at Gonaïves and Gros Morne, going by a Haitian steamer from here to Gonaïves, where I arrived on the 12th inst.

"On the 13th inst. I held two services, and preached at each service, in the Evangelical chapel at Gonaïves, which is placed at the disposal of each of the Protestant denominations in Haiti by its proprietor. The first service, at 3 P.M., was for the benefit of the English residents in that city, and was conducted in that language. About sixty persons were present. The second service was at 7 P.M., in the French language, during which I administered the Holy Communion to about one dozen communicants.

"The next day, October 14th, I administered the Holy Communion to the proprietor of the chapel at his home. He is afflicted with the terrible disease of leprosy.

"At half-past five o'clock, on Wednesday morning, the 16th inst., I left Gonaïves on horseback for Gros Morne, where I arrived at half-past nine, thus accomplishing twenty-four miles in four hours.

"The rest of the week was spent in conference with the ministers and members of the Church, with a view of strengthening its spiritual and temporal condition. I found the Rev. I. C. Cadiche sick with fever and confined to his bed on my arrival at Gros Morne. My first office, therefore, was that of the visitation of the sick with this much esteemed pastor, now quite venerable with age. He was able to attend the morning service on Sunday.

"On Sunday, the 20th inst., being the Nineteenth Sunday after Trinity, at the morning service I preached, confirmed thirteen candidates, and administered the Holy Communion. I also preached at the evening service the same day. The congregation at each service consisted of about 150 persons."



# MISCELLANY.

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## AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm* l. 1.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Psalm* ii. 8.

\* \* \*

AT mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day Saint Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming of



Christ's Kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Church people, and to the clergy and mission stations at home and abroad.

THE Church of England Missionary Conference held in London in May, 1894, adopted the custom of noonday prayer upon suggestion from the American Church, and in their report said: "The conference is now among the things of the past. Is it too much to hope that at least one permanent memorial of it may remain amongst us, and that from many of our churches the noontide bell may call us, in the field, the workshop, or the mart, to lift our hearts, at any rate for a moment, in prayer for all missions of the Church of Christ?" The House of Bishops in Minneapolis adopted the observance, and it may now be considered an established custom commended by the highest authority.

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## INTERCESSION.

OUR blessed Saviour in giving the great Commission promised His presence to the Church unto the end of the world. Therefore let us earnestly beseech Him to make every mission station to be a centre of light and a channel of life; to inflame the missionaries with zeal and love; to grant them guidance and protection; to send forth many who are wise to win souls; and to give all Christian people a willing heart to sustain and forward the work of missions for the glory of the Triune God in the salvation of all men.

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THE BISHOP OF ALASKA, CONSECRATED ON ST. ANDREW'S DAY, WILL ENTER UPON A DIFFICULT WORK IN WHICH HE WILL NEED DIVINE ASSISTANCE. PRAY FOR HIM. PRAY FOR THE ARMENIANS, THAT THEY MAY BE DELIVERED FROM CRUEL MEN, AND FOR THEIR PERSECUTORS, THAT THEY MAY BE BROUGHT TO REPENTANCE.

## THE CHANGE IN OKLAHOMA.

WRITING in the *Home Missionary* about a trip in Oklahoma, the Rev. William G. Puddefoot says: "I have just returned from the land, *par excellence*, of new openings, Oklahoma—a land of surprises even to an old frontiersman.

"As many of you know, four large tracts were settled in a day each. At the first glance over the last strip opened, you wonder if God ever intended it for settlement. You are told there are rattlesnakes of two varieties, besides tarantulas, scorpions, and centipedes; and yet for every section three claimants, eager to locate, stood ready to defend their claims with the ever-present rifle. As you go through the train you realize that you are at the front. Here is a man with a large grizzly bear skin; across the aisle is another with a big bird-cage in which are two coyotes, and in a bottle a large centipede, which he hopes to take back alive to Buffalo; behind him is a woman with a hen and a brood of young chickens in a basket. Whole families are lunching out of big baskets or sacks. You pass large herds of cattle and many horses. The houses seem far apart, because you don't know where to look for them; many are under ground. Reaching 'Old Oklahoma,' the scene changes. Here are good farm houses, with large peach orchards looking as if they might be ten years old instead of five. You are barely out of sight of sod houses and dugouts when your train pulls up at a depot platform, crowded with every type of humanity. Riding towards your hotel you pass fine brick stores and granite blocks with polished pillars at their doors. A large club of cyclists, in full uniform, come sweeping by, as if just from Roxbury. A town of 1,200 inhabitants, with four banks and four newspapers, has, alas! eleven churches, one a 'Christian Science.' . . .

"Wanting to reach a new county town, we drove thirty miles, passing many prairie schooners, and Indians in all their finery on their way for government rations. On arriving we found everybody busy, a large new court-house going up, homes in which were all the elegancies of life, stores with plate-glass fronts doing a business of \$100,000 a year. You might think you were in a Boston suburb; yet close by are little dug-

outs, tents, board houses with canvas roofs, and all the types of architecture since Enoch built him a city, for within a mile or two were *tepees* and great mud houses of a beehive shape, without windows, the smoke coming through a hole in the top, up to the stone court-house with all the latest improvements."

## "THE NORTHERN LIGHT."

THE *Pacific Churchman* for September 1st publishes the following regarding the new steam launch for use in Alaska: "'The Northern Light' is the appropriate name of the little steamer just completed at the Union Iron Works in this city [San Francisco], for missionary use on the Yukon river. She is a stern-wheeler forty feet long, with twelve feet beam, drawing twelve inches of water; speed eight miles an hour. It was our privilege to accompany our Bishop on her trial trip to Hunter's Point, and to enjoy the kind hospitality of the representative of the builders. As we go to press a service of benediction of the boat is being held by Bishop Nichols, assisted by several of the city clergy and church choristers. . . . The cost of 'The Northern Light' is \$3,000, contributed for the most part by eastern friends of the Rev. Mr. Prevost, the Alaska missionary, the Messrs. Scott, however, liberally contributing \$500."

## FRAGMENTS.

—"Better to die with Christ than to live without Him," said some Christians of Manchuria, when exposed to great temptation to renounce their faith during the late war.

—"The prophet Isaiah heard a voice saying: 'Who will go for us?' It was a voice asking for volunteers. When our Lord told His disciples they were His witnesses, and said, 'All power is given unto me in heaven and in earth,' He did not ask for volunteers, but He said 'Go.'"

—The Rev. Gilbert Reid, an American missionary in China, writes: "In a society of which the Rev. Timothy Richard and myself are secretaries, a book on national needs was prepared by Mr. Richard, and so important did it appear to one of the strongest viceroys of the empire, Viceroy Chang, a man aspiring after national reforms, that he gave over \$1,000 to the society."



# THE WOMAN'S AUXILIARY.

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CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.

MISS JULIA C. EMERY, *Secretary.*

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## TO DIOCESAN OFFICERS.

THE December Conference of the diocesan officers with the general officers of the Woman's Auxiliary, will be held in the Church Missions House on Thursday the 19th, following noon-day prayers in the Chapel.

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## OFFICERS' MEETINGS IN OCTOBER.

OCTOBER of 1894 was a month of unusual activity in the Woman's Auxiliary, not only by reason of the General Meeting held upon Thursday the 3d, but because of the many other meetings which gave unwonted opportunities for officers and other members of the Auxiliary to confer together about their common interests and work.

*October 2d.* On Wednesday, the 2d, the officers' conference preceding the General Meeting took place in St. Mark's Parish House, Minneapolis, where the officers gathered directly after the opening service of General Convention. Luncheon was provided for them by St. Mark's Parish Branch, and the pleasant rooms placed then at their disposal were headquarters for the Auxiliary during our stay in Minneapolis. The benefit of this arrangement was so fully appreciated that we feel that such headquarters will be an important factor in Auxiliary life during every following period of General Convention.

After luncheon, the Rev. H. P. Nichols opened the meeting with the Collects of the Auxiliary, and Hymn 485 was sung. Upon nomination of the Secretary, Mrs. Brunson, President of the Minnesota Branch, took the chair and presided over the meeting. The roll was called by the Secretary, and forty-six branches were found to be represented by 102 diocesan officers and delegates appointed especially to represent their branches on this occasion.

The minutes of the September Conference were read by the Secretary, and reports followed, from the Secretary and Honorary Secretary and the four Advisory Committees: on Systematic Giving, presented by Mrs. Sioussat of Maryland; on Missionary Publications, by Mrs. Tuttle of Missouri; on Missionary Workers, by Miss Coles of Pennsylvania, and on the Junior Department, by Miss Jarvis of Connecticut.

A discussion upon the United Offering followed, and a set of suggestions were formulated, to be presented to the Board of Missions, in the event of their being desired.

*October 7th:* On Monday, the 7th, the adjourned conference was held in the

same place, prayers being read by the Rev. Joshua Kimber, Associate Secretary of the Board of Managers, at 10 A.M. Mrs. Brunson again presided. Upon calling the roll, fifty-three branches were found to be represented by 103 officers.

On motion of Mrs. Tuttle, President of the Missouri Branch, it was

*Resolved* : That the Central Committee of general and diocesan officers record the following as one of the instructions for the conduct of their triennial and annual conferences, it being the outgrowth of its experience and practice, viz.; That any absent officer of the different branches may be represented at these meetings by an Auxiliary member from the branch to which she belongs, who shall bring to the general Secretary her appointment for that representation, certified by her Bishop.

Reports from the dioceses were asked for, and Mrs. Dudley begged for information in regard to the Babies' Branch, being desirous of establishing it in Kentucky. In response, Miss Jarvis explained the formation of the Babies' Branch in Western New York, through the interest of Miss Mary Hart of Rochester. The idea is to emphasize the fact that by Baptism a child becomes a member of the great missionary society, the Church. Mite-boxes are provided for the babies, whose mothers become enlisted in filling them for their little ones. In Connecticut the work was begun by sending these boxes to every baby who could be reached, as soon as he had been baptized, with the rule that five cents should be given upon joining, to be devoted to some specific object. For the last three years this object has been the United Offering, so that there were fifteen dollars in Connecticut's contribution, made up of first gifts of five cents each from the babies of the diocese. Then it is expected that a penny shall be given every Sunday, for each little one, with the prayer, "God bless all missionaries and little children, for Jesus' sake." This prayer is said for the child until he can say it for himself, dropping his own penny into the box. Once a year the boxes are opened, and the contents sent to the diocesan treasurer of the Babies' Branch. The day for this opening is Holy Innocents', and last year there were but three boxes where the number of pennies did not equal the number of Sundays; in a majority of cases they exceeded that number. The gifts from this source, in Connecticut, were, therefore, about \$100. This special work with the very little ones adds much to the efficiency of the Junior Auxiliary, nor does its influence end with the children. A poor workman in Western New York received a box for his baby, and, being met some weeks later, was asked how he managed with his child about putting the money into the box. "I takes it in my boy's fingers," he replied, "and I holds it over the box, and as I drops the penny into the box, I says: 'I dedicate this penny to the service of the Lord.'" What an influence must be exerted here upon the father, as well as on the son as he grows beyond the days of infancy. The details of this work can best be arranged within the dioceses without any general rules binding upon all.

Miss Stuart, of Virginia, spoke upon memorials in connection with the Babies' Branch, missionary gifts being made by parents or brothers and sisters in memory of little ones taken to Paradise.

Mrs. Pell Clark of Albany, whose winter home is in Southern Florida, spoke to the officers of the distressed condition of that jurisdiction, referring to



the fact that, in spite of the stringency of the times, that branch had pledged \$75 towards the memorial to Mrs. Brierley, at the General Meeting upon the 3d. Mrs. Colt of Connecticut suggested that something be done for Southern Florida, and promised \$250 from her branch, and pledges amounting in all to \$2,100 were immediately made.

Mrs. Hubbard of Walla Walla spoke of Spokane, Miss Kramph, secretary of The Platte Branch, told of that jurisdiction; and Miss Carter spoke of the immediate, pressing need of the Indian work in Minnesota, under her especial care, receiving in response the promise of \$375.

Miss Horner of North Carolina told of the old mission in Valle Crucis, now revived, and appealed for the support of a teacher there. Two hundred and forty-five dollars were promised for this. Ohio promised, also, \$50 for Spokane.

For South Dakota, the Honorary Secretary reported that the vote of sympathy and appreciation, adopted by the Auxiliary at their General Meeting on the 3d, had been telegraphed that evening to Bishop Hare, who had replied as follows:

SIoux FALLS, SOUTH DAKOTA, October 4th, 1895.

MY DEAR FRIEND:

Your telegram from the Woman's Auxiliary has just come, and wings my heart to God, who gives me such friends. I take all the "love and sympathy" and will try to be worthy of the "gratitude." With loving thanks, yours faithfully in our common Lord,

Signed, W. H. HARE.

The Secretary then called upon Miss Coles to tell of an impromptu meeting held at the West Hotel, on the evening of Saturday the 5th, when the Pennsylvania officers told of Bishop Hare's anxiety regarding the support of daughters of his clergy in All Saints' School, Sioux Falls, and of his need of seven scholarships, of \$250 each, to carry these girls through the present year. These scholarships were at once undertaken, personally or for their branches, by the members of the Auxiliary present. Miss Coles telegraphed this good news, the same evening, to the Bishop, and now read the acknowledgment received from Miss Peabody, principal of All Saints.' Miss Peabody wrote that the Bishop was much overcome upon receipt of the news, and thought that the scholarships meant must be the \$60 scholarships in the Indian schools, and could scarcely believe the \$1,750 so much needed had been promised.

Mrs. Dudley spoke of the Colored work, especially of St. Augustine's, Raleigh, to which the Minnesota Branch pledged \$10, and Mrs. Candee spoke of the Colored mission in Cairo, the Diocese of Springfield.

The Pennsylvania delegation offered the following resolution:

*Resolved:* That a vote of thanks be extended to the diocesan treasurers who have so faithfully labored in the cause of the United Offering, and above all to our devoted Secretary, who has so largely contributed to its success.

The members of the Committee on Missionary Publications present submitted through Mrs. Tuttle, for the committee, their conviction that the women who do not subscribe for and read the authorized publications of the Board, of which the Woman's Auxiliary is a department, cannot be properly fitted for intelligent leaders of its work, being led to make this declaration by the fact that only about one-half

of the officers are subscribers to THE SPIRIT OF MISSIONS. They strongly recommended to all officers and members the Round Robin series of the Junior Auxiliary Publishing Company, not only for the Juniors, but for the increase of intelligent and trustworthy information concerning the missionary work of the Church in the past and present, among the parish branches, and also called attention to the two missionary magazines, *The Church in Japan* and *The Church in China*, published under the guidance of our Bishops in those countries. Subscriptions for the former of these (one dollar) can be sent to the Young Churchman Co., Milwaukee, Wisconsin; for the latter (fifty cents), to Mr. H. B. Graves, Geneva, New York.

Mrs. Candee of Springfield offered the following:

WHEREAS: The members of the Woman's Auxiliary, in common with all Christian people, have heard with sorrow and indignation of the terrible atrocities committed by the unspeakable Turk upon the Armenian Christians, therefore be it

*Resolved:* That the Woman's Auxiliary extends its heartfelt sympathy and deep pity to the Christian women of Armenia, and commends their notable steadfastness and courage in their dreadful sufferings.

This resolution was adopted by a rising vote, as also an additional resolution forwarded from the Foreign Committee of the Pennsylvania Branch, to the effect

"That we sympathize deeply with the friends and relatives of those missionaries who have lately lost their lives in China, and we thank God for their good examples."

Mrs. Thayer of Massachusetts offered the following resolution, amended to read:

WHEREAS: It is the opinion of the officers of the Woman's Auxiliary that at least six months' training in one of our Church Training Schools is needful for all candidates for work in the missionary field, therefore,

*Resolved:* That we respectfully request the Board of Missions to rule that in future all women receiving appointment under the Board shall be required to have at least six months' training in one of the Training Schools or some kindred institution, unless the Board or the Bishop to whose jurisdiction she is to be sent has personal knowledge of her fitness.

Mrs. Candee of Springfield moved,

"That the ladies present extend greeting and sympathy to absent officers."

Mrs. Twing moved to amend the following resolution, adopted in Baltimore in 1892:

"*Resolved:* That the Triennial General Meeting of the Woman's Auxiliary, held on the second day of General Convention, be preceded as heretofore by an afternoon meeting of general and diocesan officers, and followed by an adjourned meeting of the same on Saturday," by striking out the words "on Saturday," and substituting for them "on some following day." This motion was carried.

The object of the United Offering was then introduced, and after full discussion among the officers, the following conclusion was reached:

*Resolved:* That the Woman's Auxiliary set before itself as the object of its next United Offering, the raising of a still larger sum than that of 1895, to be a gift from the Woman's Auxiliary to the Board of Missions, to be used for the training and support of women workers in the missionary fields.



The Secretary made the nominations for the four Advisory Committees of the Auxiliary, for the next three years, and, these being approved, with the singing of the Doxology, the meeting adjourned.

On Thursday the 10th, many visiting officers of the Auxiliary attended the annual meeting of the Minnesota Branch, held in St. Paul's Church, St. Paul, and on Friday the 11th, Monday the 14th and Wednesday the 16th, they met in St. Mark's Parish House, and talked over some of the matters of practical interest, suggested in the August SPIRIT OF MISSIONS, but for which time had not hitherto been found.

## REPORTS OF THE ADVISORY COMMITTEES.

### REPORT OF THE COMMITTEE ON SYSTEMATIC GIVING.

As this is the third yearly report of the work accomplished since this advisory committee was appointed, there can hardly be much variety. As a member of our committee writes: "Did it ever strike you that this is one of the things of which Solomon might have written, that there is nothing new under the sun? and after having ventilated all your ideas in one paper, you are sorely troubled to find any more to say." There is no other right way of giving, and we feel fully convinced that if all would lay by "on the first day of the week," as St. Paul enjoins all the churches, work could be more than done, without the eternal cry of "Give, give, give." But, alas, we cannot remodel the world, even so strong a body as we of the Auxiliary are, but we can give a bias to the coming generation, and I think that twenty-two years of Auxiliary existence has done more to further "systematic giving" in the whole Church than any preceding movement.

A short resumé may be expected, however, and we would bring to-day an account of all the effort which we have made to further this most imperative duty.

When, in the fall of 1892, our first committee meeting was held, it was deemed advisable to find out how the different diocesan auxiliaries collected their missionary offerings. The members of the committee divided amongst themselves the list of the dioceses belonging to the Woman's Auxiliary, and six or eight were taken by each one. A correspondence was then begun with the different diocesan officers. When the committee met to confer upon the answers received it was found that while many had systematic plans of work, there was a majority of dioceses that had never considered the subject at all. But there was an evident desire to understand our work. At the present date your committee is able to report an increasing interest, and we hope only the minority give without any particular system.

A leaflet was sent forth early in the beginning of our work by a member of our committee. Such was the interest manifested in this clear, concise statement of duty that it was repeated in a more attractive form, and distributed as an Easter greeting in the spring of 1894. Feeling that it would be well to emphasize this work in accordance with our Church year, a Good Friday card upon the duty and privilege of our following the example of our Blessed Lord Jesus Christ and giving what was truly a sacrifice to ourselves next reminded the diocesan officers of the committee on Systematic Giving.

We have received many acknowledgments and words of approval from the General Secretary of the Board of Managers, from Bishops and clergy, and diocesan officers, who have asked to be supplied with our literature. While it is with encouragement that we feel there has been advance in the knowledge of this most desirable Christian duty, we believe the work only to have begun. There have been efforts made to call the committee together twice, at least, in each year, but so great are the distances which separate our members, that we have not accomplished all we would in regard to regular meetings.

The expenses of the committee, with the exception of the first printed leaflet, and all the cost of the stationery and postage, have been defrayed by the members.

A few words from one who has shown her devotion to the work by her pen may perhaps tell what systematic giving could do if given full sway.

"The only suggestion I have to offer is a tentative one. Would it be the proper thing to say that if the plan of systematic giving could be thoroughly adopted, we could not only achieve the successes of the past two periods of three years, but that by earnest co-operation, the end of the century, or, at the greatest length, the beginning of the new, would find us with the long-delayed, much needed, million of dollars for the Enrolment Fund?"

There is yet one other subject which we would bring to your notice to-day, connected with the duty of systematic giving very closely. One of our Bishops, a most self-denying worker, wrote, while commending our efforts: "But we need and will need more and more right proportion in giving. It is ten times as hard to divide a dollar, so it will do most good, as it is to give the dollar—we must study more and more due proportion. This means co-operation with Jesus."

How many of our members, while giving of their penury or affluence, seek minute direction from the Lord Jesus Christ, through the Holy Spirit, as to where to send their gifts? Are we not naturally prone to give from impulse rather than from principle, and may not this be one reason why Foreign Missions come in for a smaller share than Domestic?

Respectfully submitted,

(Signed) S. H. CLARK,

*Chairman.*

#### REPORT OF THE COMMITTEE ON MISSIONARY PUBLICATIONS.

Two members of the Advisory Committee on Publications were its sole representatives at the meetings of the Woman's Auxiliary in Hartford, October 22d and 24th, 1894.

The Honorary Secretary read a paper in which she referred to the request from Mrs. Tuttle, a member of the committee, for a Hand-book of the Auxiliary, and expressed her willingness to undertake its preparation. She gave her own ideas as to its contents, and asked for suggestions from any or every diocesan officer. After telling us approximately what it would cost, she appealed to the Publication Committee to secure subscribers, and to diocesan officers to aid the Committee in the same direction.

After private consultation between your Chairman and Mrs. Tuttle, we concluded to venture, in the name of the Committee, to announce that we would be responsible for subscriptions to the number of 500 copies, whereupon Miss Loring, of Massachusetts, moved, and it was

*Resolved*: That the Honorary Secretary be encouraged to complete the preparation of the Hand-book of the Auxiliary, and the Publication Committee be urged to raise the necessary funds.

*Resolved*: That the diocesan officers agree to do all in their power to aid the Publication Committee to secure subscriptions and to circulate the Hand-book throughout the diocesan branches.

At the meeting on the 24th, which was under the auspices of the four Advisory Committees, several interesting papers, prepared by members of the Publication Committee, were read during the half-hour allotted to us.

Mrs. Tuttle gave "an outline of the Hand-book as approved by those of our committee to whom it had been submitted." The two papers which followed were contributed by Mrs. Boalt, of Ohio, and Miss Hart, of Western New York. The former was on "The Purposes of Missionary Literature and Some Suggestions concerning them." The latter recommended the "Study of Missions through Missionary Classes." A paper by Miss MacLeod, of Washington, owing to shortness of time, was, unfortunately, entirely omitted. The idea she wished to present was the possibility of forming a general Missions



Class by correspondence, "our general Secretary to be our teacher and all of us the scholars."

The Publication Committee has not yet been able to hold a majority meeting, but individually much interest and sympathy have been shown in the preparation of the Handbook, several of the members having been in constant correspondence with the Honorary Secretary and each other, in order to instruct themselves more fully in the history of the Woman's Auxiliary, and in its rules and methods. During the study they have been strongly impressed with the needs for such a book and its certain usefulness; one of the reasons which can be urged to prove that we can no longer do without it being that the new and uninstructed workers are constantly appealing to the older and experienced officers for information as to rules, etc. Surely all will welcome gladly the little volume as coming with authority from one who has known the Auxiliary from its infancy, has watched and "largely moulded its development and its majority," and who is now giving her best and most careful attention to this compilation.

It will remain for us of the Publication Committee to let it be known that we have a reliable book of reference, and, in conjunction with the diocesan officers, to encourage subscriptions and gifts to pay for the first edition.

Hoping that it may soon be in the hands of all our workers and friends throughout the land,

Respectfully submitted,

(Signed) H. F. GIRAUD,

*Chairman.*

#### REPORT OF THE COMMITTEE ON MISSIONARY WORKERS.

In submitting its Triennial report the Committee on Missionary Workers begs leave to lay before the Auxiliary, in addition to its record of its work, some suggestions which, if adopted, would in their opinion make the work of the committee more valuable.

In previous reports we have laid great emphasis upon the necessity of training those who are to go out as representatives of the Church—especially those sent to the Foreign field—and each year's experience is proving that this need is not exaggerated.

Since the appointment of the committee at the last Convention 101 applications have been received and considered, and six of these applicants have gone to our own mission fields: two to Africa, two to Alaska, one to China, one to Indian Territory.

Two of these had several months' training at the Philadelphia Church Training and Deaconess House, and others availed themselves of longer or shorter visits there. Two have gone out under other Boards—one to India, the other to the Tibetan Mission. Six, upon investigation, have been found unsuited to missionary work and were rejected, and some have withdrawn their application.

Among the remaining applicants, twelve who are desirous of going to the Foreign field, are highly recommended and with proper training would undoubtedly be valuable missionaries. There are also three trained nurses wishing foreign service, and nine others apply for positions in our own land as matrons, heads of institutions, parish visitors, etc. All these twenty-four applicants are believed by the Committee to be *desirable candidates*. *Thirty-one* out of one hundred and one are found to be good material for missionaries in various capacities. These statistics will show at once the value to the missions and the relief to the Central Office, of the investigations made by this committee.

There have been six committee meetings during the past three years, the largest being that held in connection with the Council in Hartford, when all the members excepting the California officer were present, and the smallest one held in New York, when two only of the nine were present. At the meeting in Hartford the Bishops of Missouri, Western Texas, Idaho and Wyoming, and Utah and Nevada by invitation addressed the committee.

We fully realize how much is still to be learned, and how imperfectly much has been done, but we plead in extenuation that the work was new and untried, the distances too great for the members to meet frequently, and the co-operation of the branches and individuals insufficient.

The committee desires to recommend that the Auxiliary, as a whole, take into serious consideration the problems before us. The field is full of opportunities for workers. The applications for work are many, and in most instances from capable Christian women whose sole experience is "Church work" at home, usually under favorable conditions. These women, often young, with zeal and courage, need to be instructed in spiritual things. Our missionaries should go out "apt to teach," and with sufficient *practical* knowledge to enable them to make the most of *small things*. The training in our Church training schools and kindred institutions inculcates self-denial, self-restraint, obedience, all essential qualifications for the difficult and blessed work they desire. Most of these young women are unable to meet the expenses of training. The training schools are not endowed. The Auxiliary must train its missionaries or the work must suffer. It is surely *woman's* privilege to care for the women, the children and the sick. It is surely *woman's duty* to see that faithful and competent women are sent to do this work. Shall we not *do* our duty, train our women, send them out and pay their salaries?

Surely it is not too much to expect of this great Church with its band of noble women. Will not the dioceses *here and now* pledge the support of twelve students and the support of those now ready for Foreign service? The committee urges more intelligent co-operation of the branches. We have capable women for almost any position, on our list of applicants, but no one applies for the workers. Will not the members of the Auxiliary remember this committee in officering Church institutions, schools, etc.? Will they not urge the clergy to bear us also in mind?

Full lists of applicants with information regarding them can be found with the Secretary at the Church Missions House, as well as with the secretary of this committee. All communications are confidential, and only such persons as the committee feel it safe to recommend are retained on the lists.

The committee also recommends the Auxiliary to request the Board of Missions to require in future at least six months' preparation in one of our Church training schools for all female missionaries sent to the Foreign field, the Indians or Colored people, who hold appointment under the Board.

It has been the privilege of the secretary to visit for several days "St. Faith's," the home of the students of the New York Training School, and to inquire into the methods of work. She has also made many inquiries and a brief visit at the Philadelphia House, and hopes for a longer visit there in the near future. These visits and the information obtained regarding both institutions have proved to her that a residence at either would be of incalculable benefit—not only to our missionary candidates, but to *all* Christian workers, whether voluntary or under salary, and she heartily recommends to any able to do so to take the course in Bible study and practical work at either institution.

The committee desires to extend sincerest thanks to other officers of the Auxiliary who have helped them in investigating the applicants in other ways.

We know that the record given is not a very satisfactory one, and we trust that our successors may be able to accomplish more and bring fresh interest to the work; and we entreat each member of the Auxiliary to pray that not only may new laborers be sent, but that they be truly consecrated servants of Christ, fully instructed in His Word and duly prepared for such holy service.

Respectfully submitted,

(Signed) ABBY R. LORING,

Secretary.



## REPORT OF THE COMMITTEE ON THE JUNIOR DEPARTMENT.

In order to understand clearly the work of this committee since its appointment in 1892, it is necessary to consider the wording of the suggestion proposing it, and the definition of its power which was appended to its appointment. These were as follows: "While free to come together on their own motion and give such council as they may think expedient with regard to the devising and carrying out of such plans as may commend themselves to the Board of Missions and to the Auxiliary generally, they should be entirely advisory in their function."

This being clearly understood, the committee have endeavored to make their advice as careful and helpful as possible, and beg leave to refer to their published report made at Chicago, and the minutes of the meeting in Hartford, which contain the principal points they have urged.

The chairman reports between 200 and 300 letters written by the committee in the course of the three years, and twenty-nine addresses in eleven dioceses made by her as chairman. In 1892 there were nine regularly organized diocesan branches of the Junior Auxiliary; there are now twenty-nine, while last year fifty-five dioceses reported work done by parochial junior departments. This increase the committee consider to be very satisfactory, being a steady and healthy growth which shows every prospect of continuance.

A few of the diocesan branches having expressed a desire for the adoption of a general badge to be worn by the members, a sub-committee was appointed to take the matter into consideration. They reported not only a general difference of opinion on the subject, but also that a majority of the diocesan branches were opposed to the plan. The question was therefore dropped.

One of the committee feels that the work of the Junior Auxiliary would be greatly aided and advanced by its severance from the Woman's Auxiliary. She feels that its title in full should be that of Junior Auxiliary to the Board of Missions, and not as at present, the Junior Department of the Woman's Auxiliary, with the shortened form of the Junior Auxiliary. She desires to express herself as follows:

"The Junior Auxiliary should have an organization, a governing body to arouse interest, formulate plans for increase of work. To have branches in every church and Sunday-school. Diocesan branches should meet at least once in the month, have work reported in person or by correspondence. To have large meetings of several branches, stirring addresses, every effort to arouse missionary spirit and intelligent co-operation. To be independent of control of the Woman's Auxiliary; to make its own laws. To bring in all working branches for charity, of children working under their own titles, reporting all such work. So the children's ideas will be enlarged. The effort is to train heads, hearts and hands from the earliest life. The grand offerings made by the children deserve the help and earnest sympathy of those working for them. If the children take a pride in their body they will become strong helpers as they grow older and good members of the Woman's Auxiliary. Boys should be a special interest. Should a committee of the Board take control, meet when possible with the diocesan officers, this work would grow rapidly and become a strong factor in the work of the Church."

Two members of the committee do not express an opinion on this point, and the remaining six would say emphatically that they regard the present position of the juniors under the guidance of the seniors as the proper place for them, even in the Nineteenth Century. In reply to the above statement they would say:

That the Junior Auxiliary has already an organizing body, in the officers of the Woman's Auxiliary, that is doing everything compatible with sure and steady growth, as shown by the increase of diocesan branches above reported.

That severance from the Woman's Auxiliary would deprive the juniors of valuable

and experienced leadership and help, as in almost every instance the diocesan officers of the Junior Department are from the senior and not the junior members of the Auxiliary.

That reports for local charities, in a self-supporting diocese at least, while appropriate in the appendix to a diocesan report, are not proper items to appear in the report of a society bearing the title "Auxiliary to the Board of Missions."

They do not see clearly why the present organization is not one in which, and in whose work, the children may now take all healthy and proper pride. A pride in themselves and in "their body," especially if coupled with emulation and rivalry, is not a spirit to be in any way encouraged.

That a more rapid growth than the present would be undesirable and weakening.

They would say, in addition, that the evils of such a severance would be additional expense attendant upon a separate organization, with all the attendant intricacies of independent life; the inevitable rivalry which would result from such a separation, unless the management were assumed by the real juniors, with a definite period for graduation into the Woman's Auxiliary; the impossibility of getting men to take the place of the women of the Auxiliary who now direct and lead the work of the juniors.

They would also point out the benefits resulting in those dioceses where the present connection and dependence is encouraged and sustained; the encouragement and inspiration of the meetings where officers, young and old, join together in planning their work. The morning brightness in the faces of the young, or the wisdom and good example of the seniors, would be a serious loss to either society.

Young people do reap benefit from being guided and trained by their elders.

Women have more patience and will to work with children than men, and while many instances are found of most valuable work done by men among children, still the majority of such workers must be furnished by the women.

The benefits of concentration of work and purpose in one organization are too patent to need expression, and the committee feel that:

The diocesan independence and direct contact with their Bishops as at present possible under the unique organization of the Woman's Auxiliary and shared by its Junior Department, are inestimable.

The Woman's Auxiliary gains also by the addition of new workers, for in nearly every case where the diocesan branches are regularly organized, new workers have come in to work, drawn by their love of work among children.

The influence of young people working under and subject to their elders in this age of rebellion and unrest is most wholesome, not only on the young people themselves in the proper development of character and the training of competent leaders for the future, but also on the community at large. If the general officers proposed are seniors, then their proper place is among the senior officers; if juniors, then the result of their going about the country to "national meetings" and to "federation councils" would be decidedly detrimental to their character, in the restless cravings for conspicuousness and change which would surely injure their future life. The problematical benefit would not be worth the sacrifice.

The objection has also been mentioned (but not by the boys or men) that young men and boys object to being a department to the Woman's Auxiliary. In reply it is simply noticed that the banner Junior Auxiliary, that of Pennsylvania, works in perfect harmony and with no false shame under Mrs. Whitaker, and is a most striking proof of the futility of this argument. Did this feeling on their part oblige her and all the women connected with the Junior Auxiliary in the diocese of Pennsylvania to resign, the committee think that the weakening of the work would be amazing, and on the whole consider the objection to be the expression of a desire to be independent, not of women, but only of Woman's Auxiliary women.



In conclusion, they would strongly deprecate the severing of the Junior Department from the Woman's Auxiliary, and the substitution of complicated and expensive machinery for the simple methods by which the department has done its work so long and so successfully.

In order to find out just what the results of this have been, and in preparation for this season, the committee endeavored to send every diocese a series of eight questions. Answers were received from thirty-nine, containing much interesting matter, which will be presented at a meeting to be held subsequently.

As a whole, they report the work as most successful, and bring into prominence the three objects of the Junior Auxiliary ;

First—Prayer for missions.

Second—Work for missions.

Third—Study of missions.

Under the last head the committee would especially notice the adaptation of the YOUNG CHRISTIAN SOLDIER to the needs of the children's missionary society, by providing pictures for the missionary scrap-books, and otherwise, by letters and articles, helping the seeker for juvenile missionary literature.

They would also mention the publications of the Junior Auxiliary Publishing Company, which, with the YOUNG CHRISTIAN SOLDIER and SPIRIT OF MISSIONS, are a good equipment for a leader of children's societies. The committee would also say a word in regard to the Junior Auxiliary Publishing Company itself, endeavoring as it is to carry out one of the five primary objects of the Woman's Auxiliary to provide and circulate missionary intelligence as well as to "interest the children."

The Junior Auxiliary Publishing Company issued its first publication January 1st, 1892. It has since added eighteen to that number. The company has received assistance in the shape of small gifts to form a printing fund, to the amount up to date, of \$226.06. That is the extent of the capital put into the business. With its help 19,500 copies of the publications of the company have been printed, \$1,004.69 having been expended on the printing and transportation. The necessary balance has come from the sales, and every bill has been paid as soon as received. These figures show that a more than quadruple use of all money put into the business has been made. In fact, every cent received has paid for four and a half cents worth of work.

Its expenses are less than those of other publishers, for the reason that both writers and business managers give their services, and not a single cent which comes to the company has been diverted from the bare cost of the publications and their distribution. As a matter of fact, most of the minor expenses can be contributed in a small business.

To our knowledge the Junior Auxiliary Publishing Company is unique in being the only missionary enterprise which is actually a money-making one. In a small way it may be said to be more prosperous at present than the greater part of the secular business of the country, but that way is far too small to meet the growing demands made upon it.

Some months ago the Bishop of Delaware wrote the following to the secretary of the company: "Kindly permit me to congratulate the Church, and especially the Junior Auxiliary, on your admirable list of publications."

In conclusion, I venture to quote the kindly, and possibly too favorable opinion of the Bishop of New Hampshire, the chairman of the committee on missionary instruction and publications for children. This committee, in their report printed in the QUARTERLY MESSAGE, gave the company a most favorable notice. In a private letter the Bishop adds: "I do think that you have just 'hit the nail on the head,' and that your publishing company is furnishing precisely that which the clergy all need to help them in their work. I can hardly tell how grateful I am, and how highly I esteem both what you have already done, and your ruling idea and plan. Whether they are much used or lit-

tle, they are just the right thing. I expressed orally to the Board of Managers my surprise, and that of all members of our special committee, at finding anything so good in actual existence."

The committee would urge more dioceses to make the Easter Offering one of its special objects, and so reach more of the children and reach them intelligently.

And they would close, quoting from one of its admirable constitutions:

"Article II: Object.—The object of this society shall be to make all the young boys as well as girls realize their responsibility as members by Baptism, of the missionary society, the Church; by means of union and systematic effort to diffuse missionary intelligence, to increase missionary activity, to unite previously existing societies, and to encourage the formation of societies where there are none."

Adding the hope that all the members will grow into active and useful members of older societies, that, growing from strength to strength with that earnestness that is faithful unto death, the Junior Department may be its best self: a means not the end, the training school and not the consummation of Christian activity and life.

Respectfully for the committee,

(Signed) L. C. JARVIS,

*Chairman.*

### NEW WORK UNDERTAKEN IN OCTOBER, 1895.

THE Woman's Auxiliary held its General Meeting on Thursday, October 3d, in St. Paul, Minnesota. It made its United Offering upon that morning, and on the afternoon of the same day pledged \$4,000 for Bishop Ferguson's work in West Africa. This pledge was made as a

#### MEMORIAL TO MRS. BRIERLEY,

and is for the purpose of rebuilding the Girls' School at Cape Palmas. Mrs. Brierley's work, while our missionary in Africa, was at Cape Mount, not Cape Palmas, and it would have been our pleasure to erect our memorial there; but as money had been already given for a church and school building at Cape Mount, and as Cape Palmas needs a new building greatly, the money was promised for that. The present building was put up forty years ago, and is now unfit—almost unsafe—for the school. Seventy girls are in it, all but two or three the children of native Africans. From it, in years past, good Christian girls have gone out to be useful Christian women in that community. Bishop Ferguson now wishes to put up a larger house—of stone, covered with corrugated zinc—to accommodate 100 girls, to receive the same Christian training. He thinks that this would cost \$5,000, and of this \$5,000 there was \$4,000 pledged by branches of the Auxiliary, on October 3d, as follows:

Connecticut, \$300; Newark, \$150; Pennsylvania, \$300; Central New York, \$100; Maryland, \$100; Missouri, \$100; Southern Ohio, \$100; Long Island, \$100; Oklahoma, \$25; Southern Florida, \$25; Indiana, \$100; Michigan, \$100; Montana, \$50; Japan, \$50; Massachusetts, \$100; Chicago, \$200; Albany, \$100; Western New York, \$100; Indian women of Minnesota, \$25; Girls of Mrs. Brierley's school, \$50; Milwaukee, \$100; Southern Virginia, \$50; Oregon, \$50; Ohio, \$100; South Dakota, \$25; Western Michigan, \$25; Junior Auxiliary, St. Augustine's School, Raleigh, North Carolina, \$25; Pittsburgh, \$100; Vermont Juniors, \$50; Connecticut Juniors, \$25; Newark Juniors, \$25; Fond du Lac, \$100; Central Pennsylvania, \$100; New York, \$500; Delaware, \$25; Virginia, \$25; Florida, \$25; Nebraska, \$25; Iowa, \$25; Kansas, \$75; Canada, \$25; Minnesota, \$100; New Jersey, \$100; South Carolina, \$25; Milwaukee Juniors, \$10; St. Mary's Hall, Faribault, Minnesota, \$10; Southern Ohio Juniors, \$10; the boarding pupils of St. Katherine's School, St. Paul, Minnesota, \$10; Unaccounted for, \$60. Total, \$4,000.



## SCHOLARSHIPS IN ALL SAINTS' SCHOOL, SIOUX FALLS, SOUTH DAKOTA.

On the evening of Saturday, October 5th, a small, impromptu meeting of officers and members of the Auxiliary, was called by Pennsylvania officers, who made an appeal for help in educating the daughters of the clergy in South Dakota, thus relieving Bishop Hare of some of his anxieties. The help asked was for seven scholarships of \$250 each, for seven girls in this school, and the \$1,750 was quickly pledged, as follows:

Pennsylvania, \$285 (\$35 paid); New York, \$275; Southern Ohio and Ohio, \$250; New-ark, \$300; Connecticut, \$75; North Carolina Juniors, \$10; New Jersey, \$25; Georgia, \$25; Massachusetts, \$25; South Carolina, \$10; Michigan, \$100; Virginia, \$25; Southern Virginia, \$25; Minnesota, \$25; Chicago, \$100; Long Island, \$60 (paid); Maine, \$25; Springfield Juniors, \$10; Central New York, \$50; Pittsburgh, \$25; Unaccounted for, \$25. Total \$1,750.

## SOUTHERN FLORIDA.

On Monday, the 7th, at another meeting, the great need in Southern Florida, following the freezes of last winter, was brought before the officers, and a quick response was made, pledging to the Bishop of that Missionary Jurisdiction the sum of \$2,100 to help tide him over this hard time. The pledges made were as follows:

Connecticut, \$250; Pennsylvania, \$250; Milwaukee, \$25; Indiana, \$10; Kentucky, \$25; Massachusetts, \$125; Chicago, \$100; Virginia, \$25; Maryland, \$25; Georgia, \$25; Newark, \$100; Southern Virginia, \$25; Ohio, \$50; Long Island, \$50; Southern Ohio, \$35; Central Pennsylvania, \$25 (paid); Rhode Island, \$25; New York, \$250; New Jersey, \$50; Maine, \$25; North Carolina, \$25; Kansas Juniors, \$25; The Platte, \$5; Michigan, \$50; Tennessee, \$25; Central New York, \$25; Albany, \$100; Western New York, \$25; West Virginia, \$25; Minnesota, St. Mark's, Minneapolis, \$50; Vermont, \$25; Oklahoma, \$10; Michigan, \$25 (paid); Pittsburgh, \$35; Iowa, \$10; Spokane, \$25; Delaware, \$10 (\$5 paid); the Indian women of Minnesota, \$25; Fargo, North Dakota, \$25; Nevada and Utah, \$10; Springfield, a member, \$25; South Carolina, \$10; Gethsemane, Minneapolis, \$10; Colorado, Denver, St. Mark's, \$5 (paid). Total, \$2,100.

## VALLE CRUCIS.

On the same day there was pledged for a year's support of a teacher in the Mission at Valle Crucis, North Carolina:

From Pennsylvania, \$25; the Juniors of Connecticut, \$25; Minnesota, Christ Church, St. Paul, Juniors, \$5; Southern Ohio Juniors, \$10; North Carolina, Blowing Rock, \$25 (paid); Newark Juniors, \$15; Central New York Juniors, \$10; New York, \$30; Southern Virginia, \$5 (paid); Central Pennsylvania, \$10 (paid); Chicago Juniors, \$10; Louisiana, \$10 (paid); Connecticut, \$10 (paid); Massachusetts, a friend, \$5 (paid); Delaware Juniors, \$10; Georgia, \$5 (paid); Maryland, \$5; Oklahoma, \$5; Ohio, \$10; Southern Florida, Juniors, \$3; South Carolina, \$5; Oregon, \$5; The Platte, \$2. Total, \$245.

## INDIAN WORK UNDER MISS CARTER.

There was also pledged for the Indian work under Miss Carter's care:

From Connecticut, \$20; Kentucky, \$50; Fond du Lac, \$10; Detroit, \$25; St. James', Milwaukee, \$10; Christ Church, Alexandria, Virginia, \$10; Virginia, \$10; Pennsylvania, \$25; New York, \$10; Ohio, \$25; Massachusetts, \$25; St. Andrew's, Jacksonville, Florida, \$5; Maryland, \$10; St. John's, Detroit, \$10; Missouri, \$5; Newark, \$25; Vermont, \$10; Louisiana, \$10; Southern Virginia, \$5; Southern Ohio, \$25; St. Paul's, Albany, \$10; Chicago, \$25; Christ Church, Newberne, East Carolina, \$10; Spokane, \$5. Total, \$375.

For Spokane a pledge of \$50 was made by Ohio. For St. Augustine's School, Raleigh, North Carolina, \$10 was pledged from Minnesota:

*Note:* The officers who made pledges for these various objects are asked to complete and to correct these lists.

## THE NOVEMBER CONFERENCE.

THE November Conference was held in the Church Missions House, New York, on Thursday the 21st, directly after noonday prayers in the Chapel, Mrs. Bartlett, president of the Milwaukee Branch, presiding. Present: Connecticut, four (one Junior); Milwaukee, two; Newark, five (two Juniors); New Jersey, one; New York, six; Oregon, one; also one visitor from Pennsylvania and two from South Carolina.

The minutes of the October meetings, held in Minneapolis, were read. The Secretary and Honorary Secretary made reports. Miss Jarvis, for the Committee on the Junior Department, asked that statistics might be gathered by the officers interested in that department, as to the numbers of children engaged in Sunday-school and other missionary societies. Mrs. Sellwood, secretary of the Oregon Branch, told of the Auxiliary organization, work and difficulties there. Miss Wheeler, of Columbia, S. C., spoke of the missionary shop connected with the mission under Archdeacon Joyner, and of the Good Physician Hospital, now closed for lack of means. Mite boxes for the next United Offering and various leaflets were distributed, and with the Doxology the meeting adjourned.

## THE UNITED OFFERING OF 1895.

THE acknowledgments of this number of THE SPIRIT OF MISSIONS record the united gift of the Woman's Auxiliary, made in October, 1895, for the endowment of the Episcopate in a missionary jurisdiction. The amount given on October 3d in Christ Church, St. Paul, was \$53,030. From that date to November 1st, \$2,504.37 was received, in addition, making the \$55,534.37 of the acknowledgments. To this we add \$472.91, received from November 1st to November 29th, making the total of the United Offering of 1895 \$56,007.28. It gives us pleasure to note that it includes gifts from every diocese and from every missionary jurisdiction, Domestic and Foreign, in the Church, together with contributions from Holy Trinity Branch, Paris, France, and Mrs. Hooker's Orphanage in the city of Mexico.

## LIST OF CONTRIBUTIONS.

Alabama.....	\$ 215.00	Iowa.....	212.38
Albany.....	584.65	Kansas.....	82.00
Arkansas.....	20.15	Kentucky.....	539.68
California.....	567.72	Long Island.....	1,276.05
Central New York.....	1,149.38	Louisiana.....	459.58
"    Pennsylvania.....	780.60	Maine.....	450.32
Chicago.....	1 260.12	Maryland.....	1,697.48
Colorado.....	101.00	District of Columbia.....	1,155.33
Connecticut.....	3,854.75	Massachusetts.....	5,849.55
Delaware.....	430.00	Michigan.....	2,013.49
East Carolina.....	322.41	Milwaukee.....	162.99
Easton.....	91.77	Minnesota.....	1,006.90
Florida.....	310.00	Mississippi.....	46.25
Fond du Lac.....	179.50	Missouri.....	1,176.00
Georgia.....	336.19	Nebraska.....	130.00
Indiana.....	268.15	Newark.....	1,794.78



New Hampshire.....	158.15	Montana .....	116.00
New Jersey.....	819.18	Nevada and Utah .....	117.75
New York.....	8,169.34	New Mexico.....	34.35
North Carolina.....	470.50	North Dakota.....	34.55
Ohio .....	1,007.02	Northern California.....	15.00
Oregon.....	188.00	“ Michigan .....	6.00
Pennsylvania .....	6,560.56	“ Texas.....	90.92
Pittsburgh.....	743.27	Oklahoma.....	67.95
Quincy.....	93.83	Olympia.....	76.25
Rhode Island.....	877.85	South Dakota.....	258.53
South Carolina.....	524.04	Southern Florida.....	117.19
Southern Ohio.....	1,013.00	Spokane .....	11.00
“ Virginia .....	953.50	The Platte .....	42.08
Springfield.....	233.61	Western Colorado.....	7.05
Tennessee .....	110.35	“ Texas.....	168.72
Texas.....	30.00	Wyoming and Idaho.....	151.00
Vermont.....	323.38	France.....	97.04
Virginia.....	574.90	West Africa.....	5.00
Western Michigan.....	304.88	Japan.....	208.1
“ New York.....	1,727.94	China.....	84.30
West Missouri.....	43.25	Mexico .....	7.55
“ Virginia.....	280.92	Miscellaneous.....	547.01
Alaska.....	13.00		
Arizona .....	20.00		
			<hr/>
			\$56,027.53

# FINANCIAL.

Offerings are asked to sustain missions in twenty-one missionary jurisdictions and thirty-seven dioceses including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of twenty-two Bishops and stipends to 1,300 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,  
And of Thine own have we given Thee.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Bliss, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

## ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from October 1st to November 1st, 1895:

\* Lenten and Easter Offering.

<b>ALABAMA—\$1.45</b>				<i>e t</i> —Christ Church, Branch Wo. Aux., Domestic, \$25; Colored, \$10; Foreign, \$25.....	60 00
<i>Carlouville</i> —St. Paul's, Domestic.....	1 45				
<b>ALBANY—\$64.22</b>				<b>CONNECTICUT—\$262.49</b>	
<i>Albany</i> —St. Paul's, Domestic, \$7.50; Foreign, \$26.....	33 50			<i>Bridgeport</i> —St. John's S. S., for "Glover Sanford Memorial" scholarship, St. Margaret's School, Tokyo, Japan.....	12 50
<i>Cooperstown</i> —Christ Church, Colored, \$13.86; Indian, \$13.86.....	27 72			<i>Fair Haven</i> —Grace, Domestic.....	15 00
<i>Schroon Lake</i> —St. Andrew's, General.....	3 00			<i>Hartford</i> —Trinity Church, Domestic, \$42.74; Indian, \$7.60; Colored, \$6.42; Foreign, \$30.47; Mexico, \$3.....	90 23
<b>CALIFORNIA—\$37.00</b>				<i>Miss McCook</i> , General.....	2 00
<i>Ontario</i> —Christ Church, General.....	6 00			<i>Meriden</i> —St. Andrew's, Colored.....	7 85
<i>Pacific Grove</i> —St. Mary's-by-the-Sea, General.....	31 00			<i>New Canaan</i> —St. Mark's, Sp. for Bishop Ferguson, for the Bishop Brooks Memorial Chapel, Africa.....	2 25
<b>CENTRAL NEW YORK—\$29.20</b>				<i>New Haven</i> —Rev. W. E. Vibbert, D.D., Domestic and Foreign.....	10 00
<i>Elmira</i> —Trinity Church, Sp. for the Armenian Fund.....	17 00			Christian Woman's Association, Wo. Aux., Sp. for Domestic Contingent Fund, \$10; Sp. for Japan Christmas gifts, \$10; Sp. for S. S. papers for Utah, \$6.....	26 00
<i>Fulton</i> —Zion, Rev. H. M. Clarke, Foreign..	5 00			<i>Norwalk</i> —St. Paul's, "O." General.....	10 00
<i>Madison Barracks</i> —Mission S. S., Foreign..	2 00			<i>Putnam</i> —"Mrs. H. D. P." Wo. Aux., Sp. for Brierley Memorial, new building at Cape Palmas, Africa.....	5 00
<i>Owego</i> —St. Paul's, Domestic, \$1.05; Foreign, \$1.05.....	2 10			<i>Redding</i> —Christ Church S. S., General....	11 20
<i>Utica</i> —Missionary Pocket, General.....	3 10			<i>Sharon</i> —"G." Domestic, \$5; Foreign, \$5..	10 00
<b>CENTRAL PENNSYLVANIA—\$325.59</b>				<i>Tracy</i> —"A. J. N." Domestic and Foreign..	6 00
<i>Coudersport</i> —Christ Church, Indian, \$3; Foreign, \$3.50.....	6 50			<i>Wallingford</i> —St. Paul's, Domestic.....	10 00
<i>Drifton</i> —St. James', for Bishop Hare's Indians, South Dakota.....	192 93			<i>Windsor</i> —Grace, Domestic.....	33 46
<i>Lancaster</i> —Miss H. K. Benjamin, for Africa.....	5 00			<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Valle Crucis, Asheville Jurisdiction....	10 00
<i>Scranton</i> —St. Luke's, Indian.....	36 16			"M. C. H.," Wo. Aux., Sp. for Christmas gifts for China.....	1 00
<i>Miscellaneous</i> —Wo. Aux., Sp. to rebuild girls' school, Cape Palmas, Africa, \$50; Sp. for Southern Florida, \$25; Sp. for Valle Crucis, Asheville Jurisdiction, \$10.	85 00				
<b>CHICAGO—\$170.00</b>				<b>DELAWARE—\$5.00</b>	
<i>Chicago</i> —"L." for "Robert" scholarship, Trinity Divinity and Catechetical School, Tokyo, Japan, \$70; Sp. for "John" scholarship, Utah, \$40.....	110 00			Branch Wo. Aux., Sp. for Southern Florida	5 00
				<b>EAST CAROLINA—\$2.00</b>	
				<i>Fayetteville</i> —St. John's, W. R. Buxton, Domestic, \$1; Foreign, \$1.....	2 00

NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxillary.



<b>FOND DU LAC—\$10.41</b>			
<i>Waupaca</i> —St. Mark's, General.....	10	41	
<b>GEORGIA—\$7.00</b>			
<i>Blackshear</i> —All Saints', General.....	1	00	
<i>Waycross</i> —Grace Mission, General.....	1	00	
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Valle Crucis, Asheville Jurisdiction....	5	00	
<b>KENTUCKY—\$89.06</b>			
<i>Harrodsburgh</i> —Mrs. L. S. Price, Foreign..	2	50	
<i>Louisville</i> —Christ Cathedral, Domestic and Foreign.....	61	56	
William A. Robinson, for "William A. Robinson, Jr., Memorial" scholarship, St. John's Mission, Cape Mount, Africa	25	00	
<b>LONG ISLAND—\$235.74</b>			
<i>Brooklyn (Heights)</i> —Grace, Mite Chests, Domestic.....	64	88	
St. Ann's, Domestic.....	1	46	
<i>Cedarhurst</i> —Mrs. John H. Clark, Domestic	50	00	
<i>Hempstead</i> —Mrs. A. R. Fullerton, General	2	00	
<i>Huntington</i> —St. John's, General.....	15	60	
<i>Rockaway</i> —Trinity Church, Domestic.....	41	80	
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for scholarship, All Saints' School, South Dakota.....	60	00	
<b>LOUISIANA—\$22.50</b>			
<i>Thibodeaux</i> —St. John's, General.....	3	50	
<i>Williamsport</i> —St. Stephen's, "Tithe," General.....	9	00	
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Valle Crucis, Asheville Jurisdiction....	10	00	
<b>MARYLAND—\$88.50</b>			
<i>Baltimore</i> —Mary Clifton Penick, Colored...	20	00	
Eleanor Morgan Kroessen, General.....	2	00	
<i>District of Columbia (Washington)</i> — "Hope," General.....	50	00	
(Washington)—"N. C. E. C.," Sp. for Bishop Gray's Indian work, Southern Florida.....	50		
<i>Frederick Co. (Frederick)</i> —All Saints' Par- ish, Indian, \$3.25; Colored, \$5.75.....	9	00	
<i>Frederick and Washington Co's (Peters- ville)</i> —St. Mark's, Domestic.....	5	00	
<i>Prince George Co. (Bladensburg)</i> —B. O. Lowndes, General.....	2	00	
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ber," Wo. Aux., Sp. for Southern Florida, \$25.....			45 00
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<b>MILWAUKEE—\$45.02</b>			
<i>Delavan</i> —Christ Church, Domestic, \$20.38; Foreign, \$24.64.....			45 02
<b>MINNESOTA—\$650.16</b>			
<i>Faribault</i> —Shattuck School, Domestic, \$5; Foreign, \$5; Sp. for Bishop Nichols, California, \$5.....			15 00
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Miscellaneous—"E. S. C." through Wo. Aux., Sp. for work of Rev. E. N. Joyner, Columbia, South Carolina.....	100 00	SOUTH CAROLINA—\$5.00	
NORTH CAROLINA—\$22.50		Camden—Grace S. S., Sp. for Prayer Book and Hymnal for Rev. Mr. Partridge, China.....	5 00
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WEST MISSOURI—\$20.00			scholarship in Deaconess' Home and Training School, China.....		2 32	
Branch Wo. Aux., for China.....		20 00				
WESTERN NEW YORK—\$261.06			SOUTHERN FLORIDA—\$13.00			
Geneseo—St. Michael's, Domestic.....		5 56	Key West—St. Peter's S. S., * General .....			3 00
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Miscellaneous—"Thank Offering," General		200 00	Interest, Domestic, \$2,414.18; Foreign, \$1,269.67; Special, \$250 .....			3,933 85
WEST VIRGINIA—\$46.67			Woman's Auxiliary, United Offering of 1895, Sp. for the Endowment of the Episcopate in a Missionary Jurisdiction subject to the approval of the Board of Missions.....			55,534 37
Charlestown—Zion, Domestic.....		24 15	Opening Service of the General Convention, General.....			328 70
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Crow Creek—Grace, "Busy Bees," \$1.40; King's Daughters, Sp. for scholarship in Deaconess' Home and Training School, China, \$8.75.....		10 15	Vt., Middlebury—Estate of Mrs. Eliza H. Platt, Domestic, \$86.50; Foreign, \$86.50			173 00
St. John Baptist's, General.....		20 00	W. N. Y., Geneseo—Estate of Allen Ayrault, Domestic, \$1,098.67; Foreign, \$1,098.67			2,197 34
Lower Brule—St. Alban's, Sp. for scholarship in Deaconess' Home and Training School, China.....		1 60	Receipts for the month.....			\$68,968 19
Church of the Saviour, Sp. for scholarship in Deaconess' Home and Training School, China.....		2 00	Amount previously acknowledged.....			24,836 04
Rosebud—St. Thomas, Wo. Aux., Sp. for orphanage, China.....		6 00	Total contributions, legacies and specials from September 1st, 1894 .....			\$93,804 23
Standing Rock—St. Elizabeth's, Foreign... Church of the Good Shepherd, Sp. for		10 00				

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